



Adi Sankaracharya's

VIVEKCHUDAMANI

Vedantic Meditation Verses

VOLUME 01

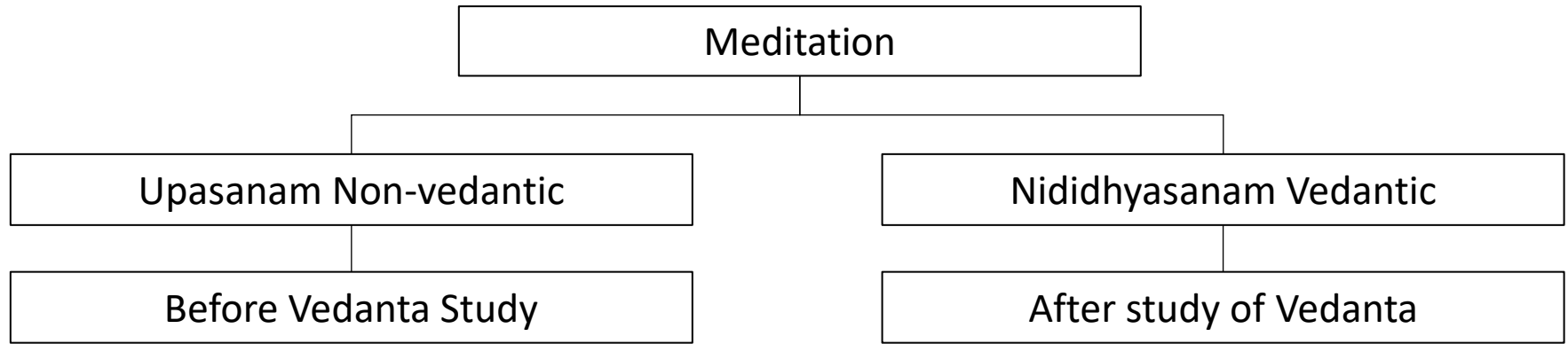
Index

SR. No	Verses	Original Text Verse No	Page no
1	Verse 1	Verse 254	30
2	Verse 2	Verse 255	39
3	Verse 3	Verse 256	44
4	Verse 4	Verse 257	51
5	Verse 5	Verse 258	62
6	Verse 6	Verse 259	62
7	Verse 7	Verse 260	65
8	Verse 8	Verse 261	78
9	Verse 9	Verse 262	84
10	Verse 10	Verse 263	87
11	Verse 11	Verse 264	103
12	Verse 12	Verse 265	107

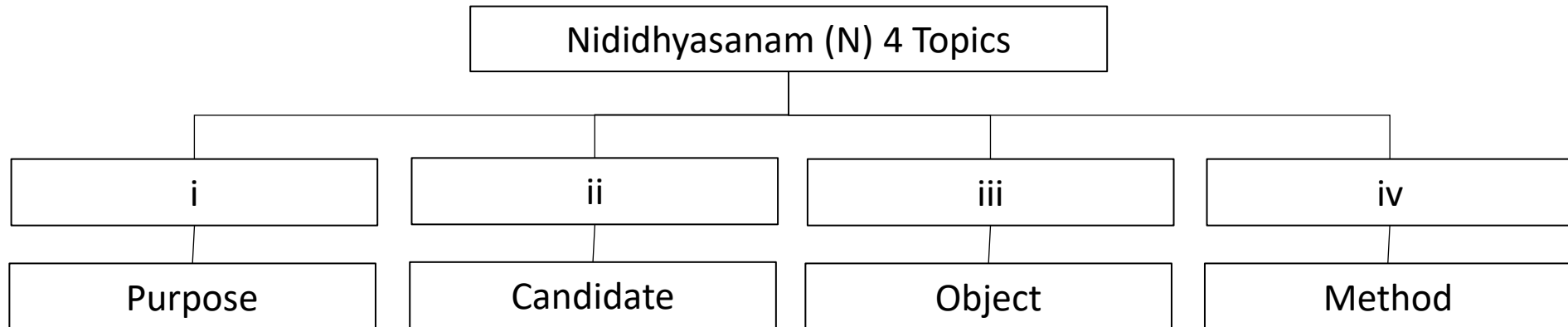
SR. No	Verses	Original Text Verse No	Page no
13	Verse 13	Verse 266	114
14	Verse 14	Verse 267	124
15	Verse 15	Verse 268	128
16	Verse 16	Verse 269	141
17	Verse 17	Verse 270	145
18	Verse 18	Verse 271	156

Lecture 1

Vedantic meditation Verses :



- Vivekachudamani - Classical Vedanta 108 Verses
- Ni - Di - Dhya - Sanam
- Nidhyayai
- Nidhyayati - Meditation



- Spiritual seeker, informed seeker seeks moksha from Guru
- Moksha chosen as Primary.

Other Goals :

- Reduce Dharma, Artha, Kama, Dharma - Punyam gives better futures births, Anityam.
- Artha = Wealth
- Kama = Enjoyment, sense Pleasures

Veda Purva :

- Talks of 3 Goals and means of accomplishing them
- Limited, finite, end, makes us miserable.
- Perennially, in Enjoy ment, suffer, Birth - Death Cycle, series with 3 Goals.
- Some informed seekers, seek Moksha

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sami) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Informed seeker rejects Dharma, Artha, Kama, Seeks Moksha.

- Moksha = Permanent goal, Nityam
- Sankhya, Yoga, Nyaya uniformly talk Moksha as Nityaha
- Seeking Nitya Moksha, Shishya approaches Guru
- Guru inducts students who has qualifications

Foundation of Vedanta :

- Adhyasa Bashyam

<ul style="list-style-type: none"> • If moksha is Nitya - it must be Available in past, present, future.
--

- Moksha if Available in present must be Siddha

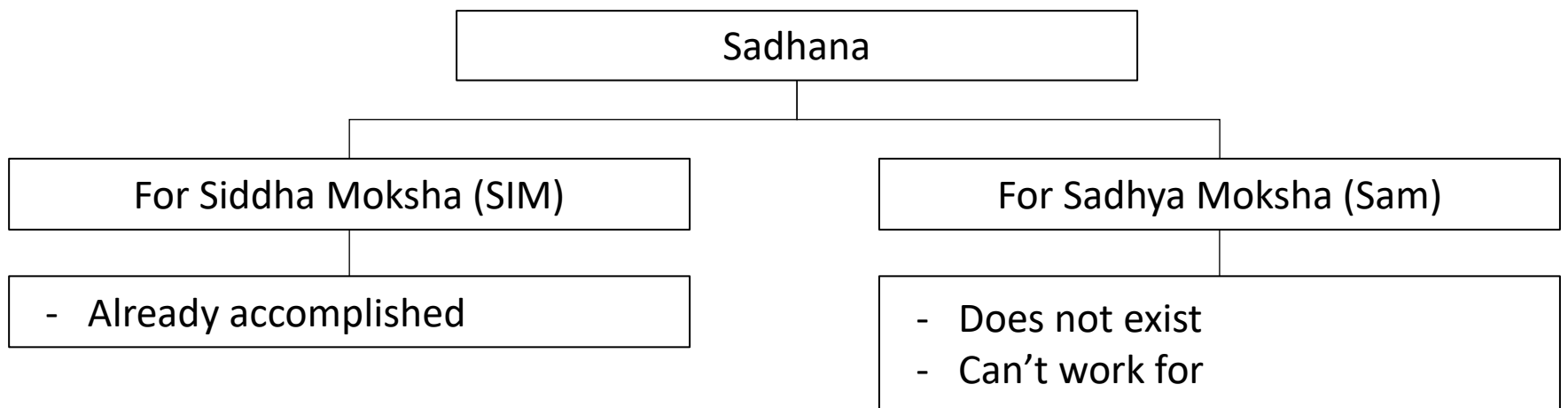
<ul style="list-style-type: none"> • Yaha Nityaha Saha Siddha

- Moksah always siddha, ever accomplished fact
- Not goal to be accomplished in the future

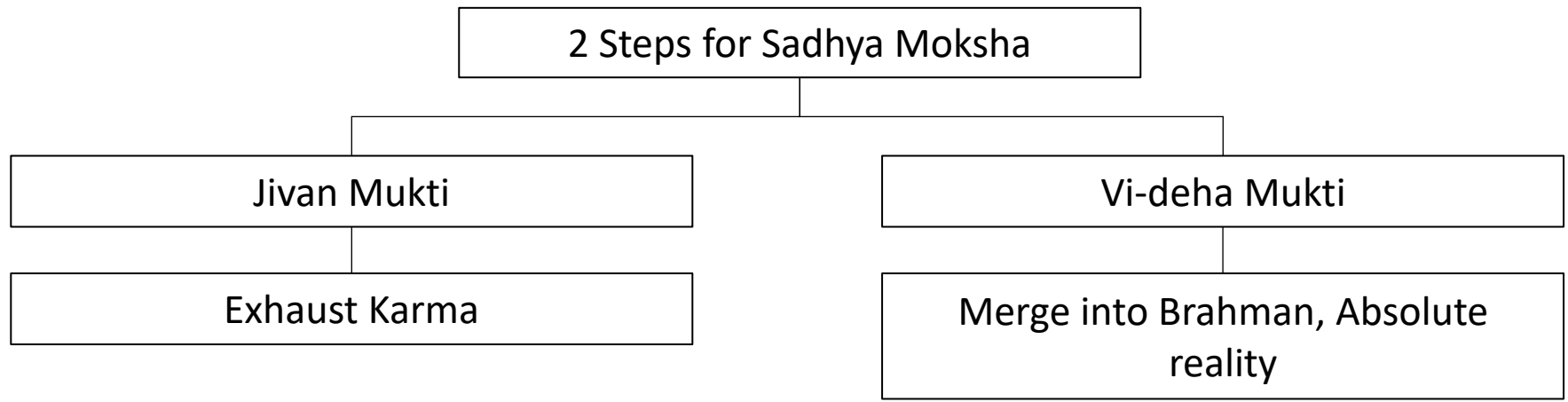
Sadhyaha :

- Goal to be accomplished in future not available now.
- Sadhya Moksha = Logical contradiction
- Money, sense Pleasures, Heaven, Sadhya, not Moksha.

Siddha Moksha	Sadhya Moksha
Ever exists	Never exists



- Proudly claim - I am Sadhaka
- Sadhaka accomplishes none
- We can't work for Sa - M or Si - M
- Clearly understand Sa - M and Si - M
- Only revealing unique fact
- Shishya over enthusiastic
- Guru compromises and gives Sadhya Moksha



Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāstate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Escape from world = Moksha
- This is Adhyaropa - provisional for Junior Student.
- Both withdrawn later
- Shishya starts Sravanam, Mananam.

3 Levels of teaching :

- Gita
- Upanishad
- Brahma Sutra

(Prakarana Granthas ← Assists in Understanding Gita)

Prakaranam : Vivekachudamani

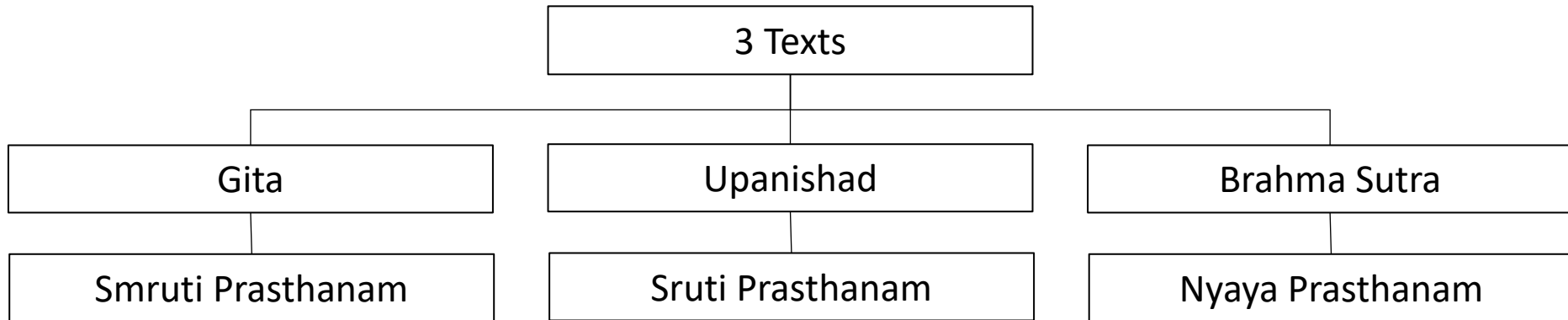
- World - God - Jiva - Analyzed by Prakiriyas
- 7 Questions, 7 Topics - Previous series
- Sharira Traya, Pancha Kosha, Srishti, Brahma Satyam - Jagan Mithya

Mahavakya Vichara :

- **Receive Tatparyam - Crème of Vedanta**
- **Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha**

Brahman	World
<ul style="list-style-type: none">- Absolutely Real- Brahman : Jiva- Jeevo Braheiva Na Paraha	<ul style="list-style-type: none">- Seemingly real- Borrows reality from Brahman

- Receive Message
- Am I convinced, for transformation, otherwise information
 - Anchor life on this Teaching
 - Mananam important - Brahma Sutra has logical reasoning.



- Sravanam : Gives knowledge
- Mananam : Gives conviction after enquiry.

Students convinced :

- Jivo Breheiva Na Paraha

Difficult to accept :

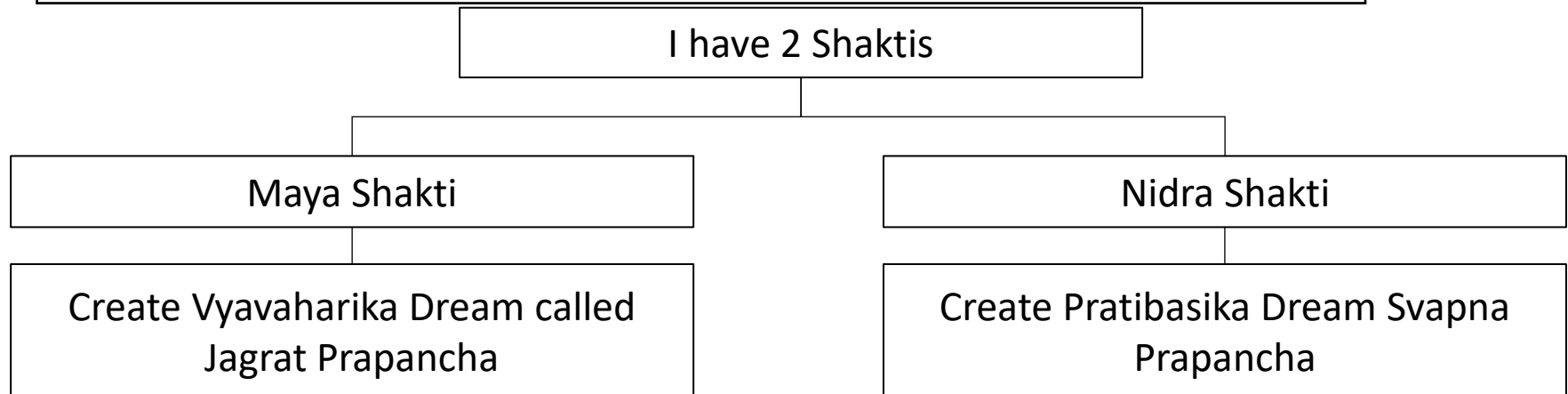
- Aham Braheiva Na Paraha
- Brahman Satyam, Jagan Mithyaha - ok
- Can't use Aham in place of Brahman.
- We are not qualified enough, hence hesitate to say Aham Brahman...
- Have no Viveka, Vairagyam, Sadhana Chatushtaya Sampatti
- Qualifications attained by Karma Yoga, Upasana Yoga, Nishkama Bhakthi

Deficiency in qualifications exist :

- Boost Qualifications, Sravanam, Mananam
- Detachment from Pancha Anatmas is toughest.

- Mental preoccupations tell us which Anatma is pre-occupying the mind
- Take care of Anatma but with Vairagyam, they don't Pre-occupy the mind.
- In Attachment, they occupy the mind
- Pre-occupation is deficiency of the mind
- Until student can Say - Aham Braheiva, Sravanam, Mananam should continue
- For teaching to be clear, Sravanam, Mananam should continue.
- For qualifications to be optimum, continue Karma Yoga, Upasana Yoga, Japa, Chanting's of traditional Shastric Mantras...
- Final message - Tatparyam, Siddanta 'Aham Braheiva Na Paraha'

I am Brahman, absolute reality - Superwaker, consciousness principle.



- I Project, lend existence to both, make them appear real, but they are Mithya.
- I am not located in time and Space
- Time and space are Maya, Nidra and Maya projections.

- Time and Space are located in me, I have no location.

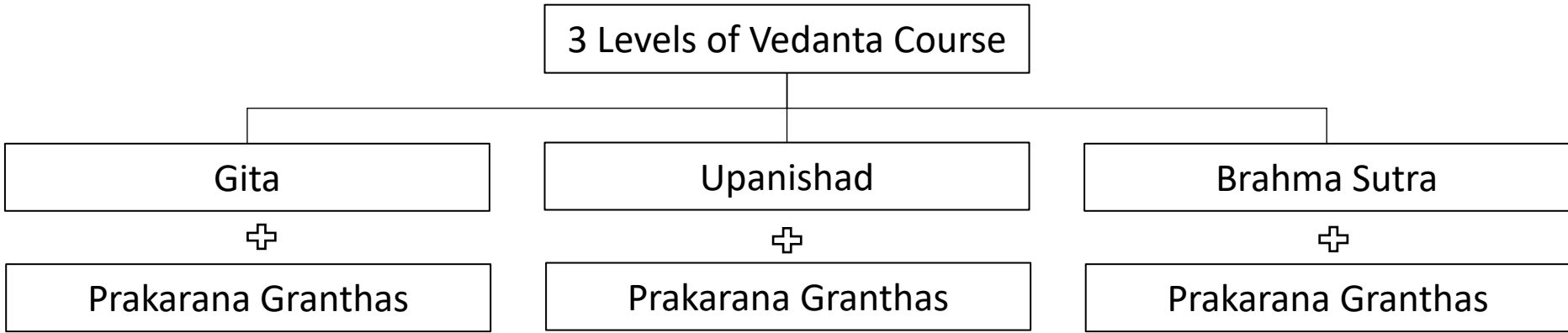
Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Do 6 Upanishads :



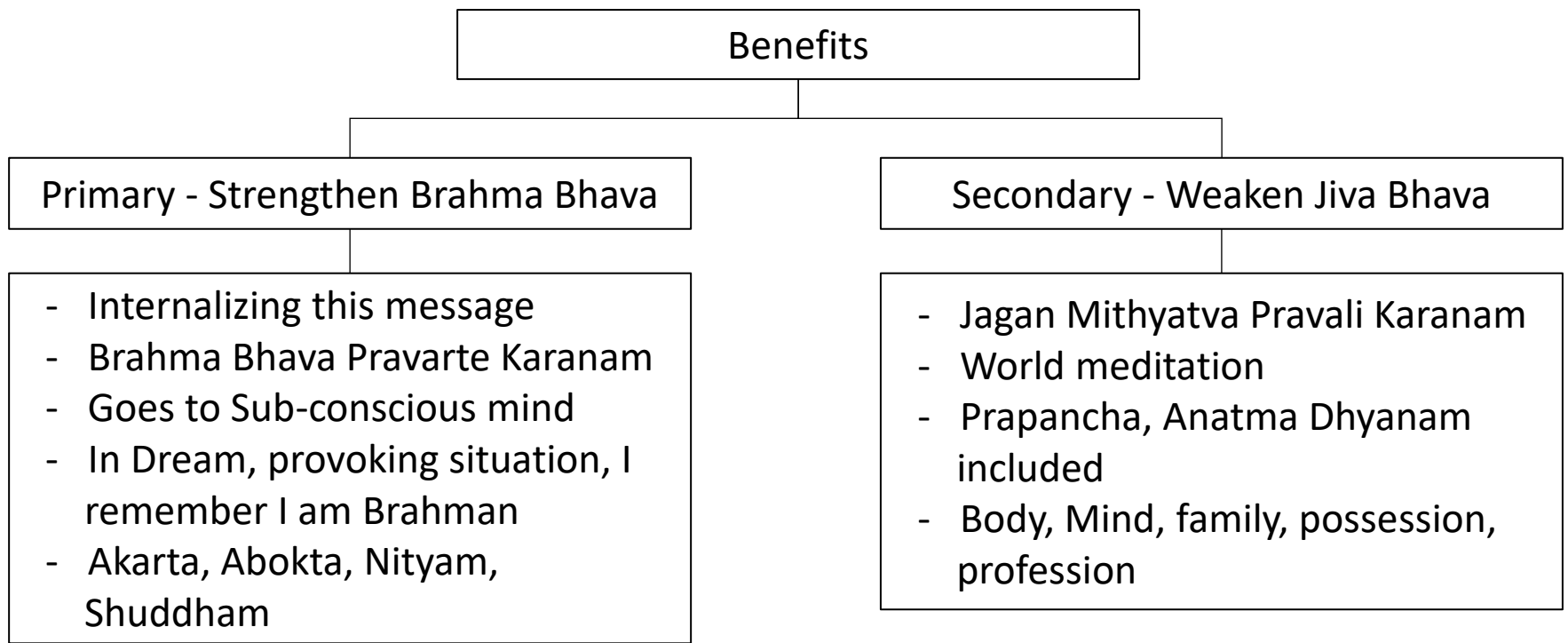
- Through Sravanam and Mananam get Aparoksha Jnanam.
- Vedanta - Mahavakya is Pramanam, gives Aparoksha Jnanam to prepared student.
- Once convinced what should he do? Nididhyasanam.
- Atmava are Drishtavyaha, get Aparoksha Jnanam, Srotavayaha, Mantavyaha, Nididhyasitavyaha.

Candidate :

- Student attains Jivan Mukti, Videha Mukti, through Sravanam, Mananam and getting final message “Aham Satyam Brahma, Jagan Mithya”
- Has conviction, then candidate
- Others can't say = Aham, have deficiency in Qualification.

Guru :

- Continue Karma Yoga, Upasana Yoga, Nishkama Bhakti, Sravanam, Vedanta Pramanam Available, Meditation can't Produce worldly or spiritual knowledge.
- Knowledge generated by one of the 6 Pramanams.



- Repeat what I learnt to internalise
- We attribute reality to the world, Sub-conscious Phenomena.



- My Relationship with all of them
- Atma is Asangaha, incapable of any relationship.
- **Satyam can't have relationship with Mithya.**
- Boy in waking can't marry girl in dream, 2 Orders.

- I am Paramartika Satyam, incapable of having any relationship with Anatma Mithya
- I have no relationship with Pancha Anatma with which I am strongly entertaining as real.

2 Internalisations important

Atma Satyatvam

Anatma Mithyatvam

Secondary Benefit :

- Jeeva Bhava Durbali Karanam.

Jeeva Bhava - Dushta
Chatushtayam with 4
Enemies

Ahamkara

Mamakara

Makes Raaga and Dvesha
strong

I am Son

These people related to me

Want control over fenced 5
Anatma - Belonging to
Bhagawan

- Punishment by Bhagawan = Worry
- I have Agenda for all Anatma, stress, Anxiety.

- **More I practice Brahma Bhava Jeeva Bhava gets diluted.**

- Emotional reactions come down, FIR - Reduction takes Place, corollary, secondary spin off.

Primary Benefit :

- Aham Satyam, Jagan Mithya, internalization.

Next Corollary :

- Guru : No Sadhya Moksha
- Shishya : not in mindset to receive this Message
- Compromise version : Jeevan Mukti given to junior student at during Nididhyasanam.

Now :

- Senior Student, Practicing Nididhyasanam
- Do Apavada of Sadhya Moksha - Jeevan Mukti, Videha Mukti, to be Accomplished in future, should be deliberately Practiced.
- As Brahman, enjoy Moksha, freedom from Samsara as my intrinsic Nature.

- **Aham Nitya Muktaha Brahma Asmi**
- **Jeevan, Videha Mukti does not exist**
- **Nitya Mukti alone exists.**

- By Apavada, remove Jeevan, Videha Mukti, accept Sadhya Mukti.

Example :

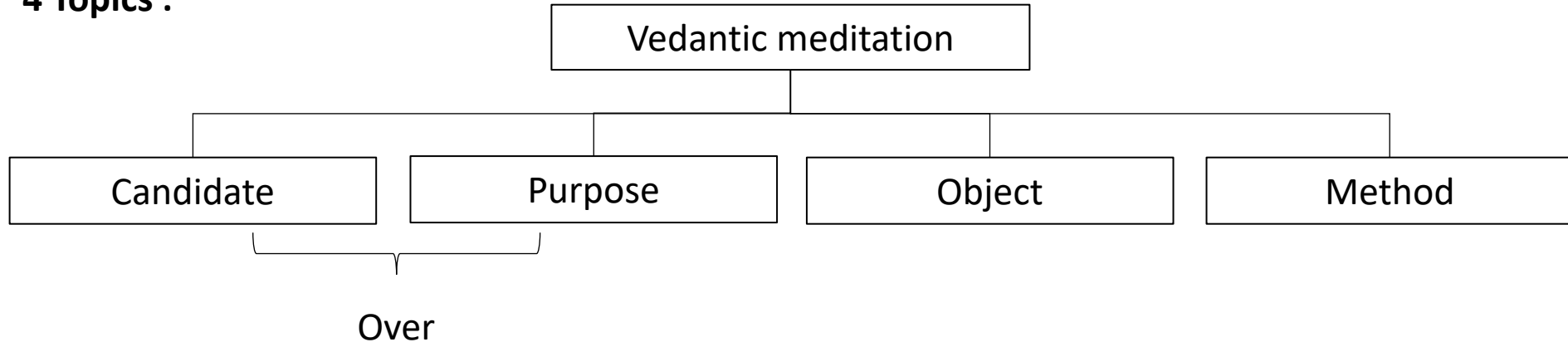
- Introduce and remove scaffolding, Bandage, not kept permanently
- I am free
- In me, Drama is Going on.

Primary Benefit	Secondary Benefit
- Internalization of teaching	- FIR reduction - Jeeva Bhava Durbali Karanam - Come to Nitya Mukti

- Purpose, candidate seen, object and process of Nididhyasanam next class.

Lecture II

4 Topics :



1) Primary Candidate :

- Mukhya Adhikari done Sravanam and Mananam.

Received Message :

- Brahma Satyam, Jagan Mithya Aham Braheiva Na Paraha...
- Fact for him
- Senior Student, ready for Nididhyasanam.

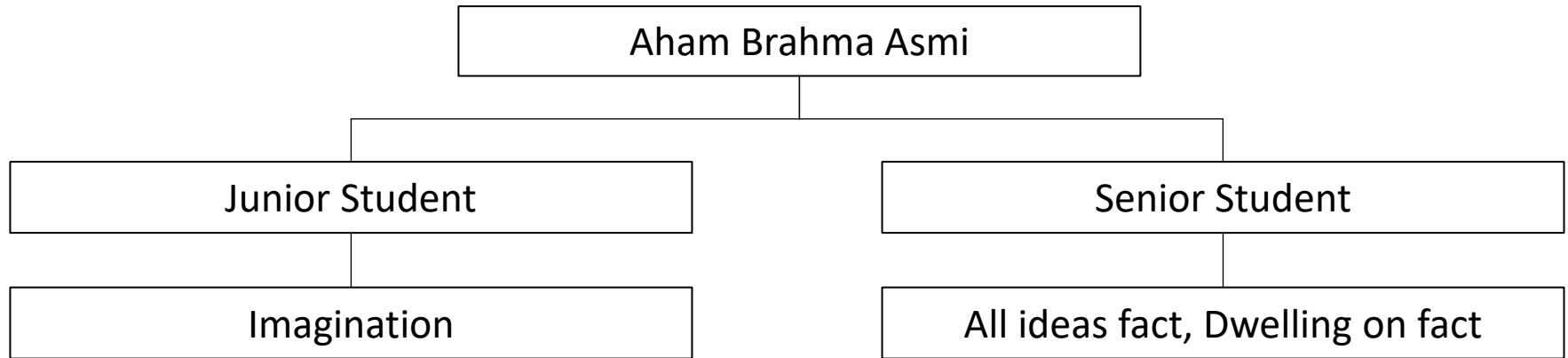
Junior Student :

- Karma Yoga, Upasana Yoga, Sravanam, Mananam.

Say without reservation :

- Aham Brahma Asmi then start Nididhyasanam
- Aham Brahma Asmi, will be imagination, Visualization, Upasana, not fact for Junior Student.

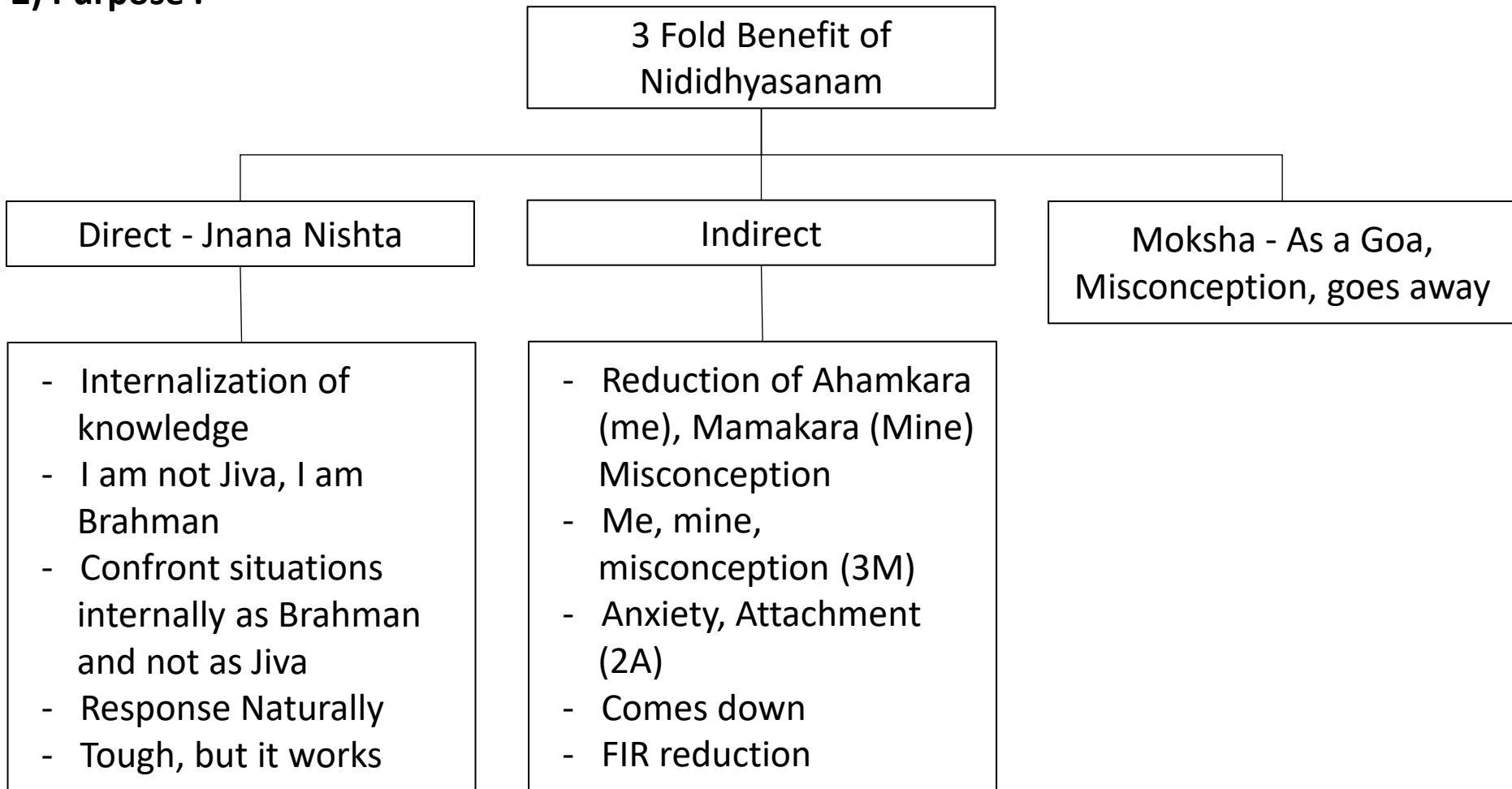
- It helps in improving qualification.

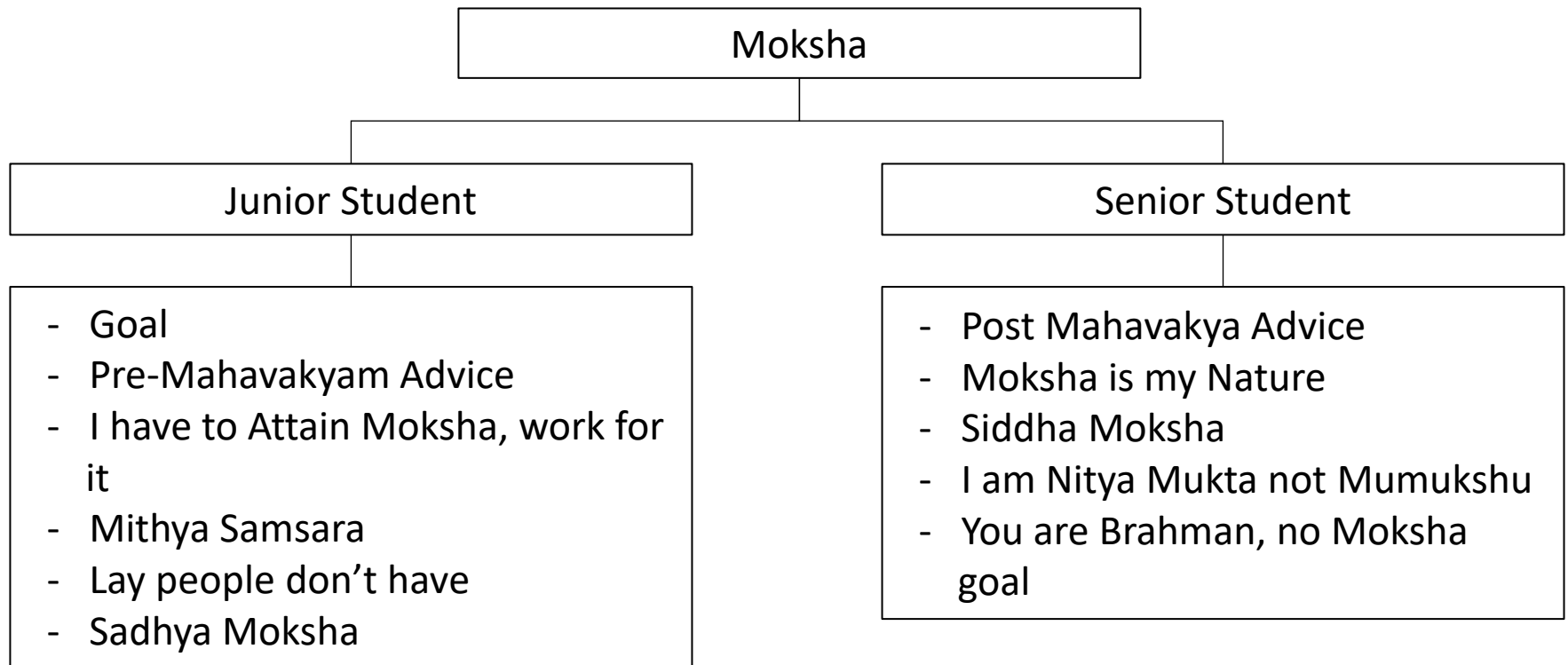


Brahma Anuchintanam :

- Those who can do Nididhyasanam, can recite Nididhyasana Slokas, will spiritually get elevated.

2) Purpose :





3) Object of Meditation :

- What is Pattern of thinking in Vedantic Meditation?

Yoga Philosophy :

- Chitta Vritti Nirodha, Samadhi is Destination.

For Advaitin :

- What to think?

Independent Works :

- i) Nirvana Shatkam
- ii) Advaita Pancharatnam

- iii) Nirvana Dashakam
- iv) Nirvana Manjari
- v) Svarupa Anu Sandhanam Ashtakam
- vi) Brahma Ananda Valli Mala
- vii) Brahma Anu Chintanam

- 5 to 30 Verses - Pick any one, or select relevant slokas, learn by heart, see meaning for Nididhyasanam.

All present one message :

- Brahma Satyam, Jagan Mithya, Aham Braheiva Na Paraha
- **Object of Meditation = 3 Fold conclusion of Vedanta**
- Take conclusions only
- Students know how conclusions arrived through different steps.
- Students also know Arguments by which conclusion arrived : World is unreal.
- No Doubt.

Steps :

- **Jahati, Ajahati, Lakshana, Vachyarth, lakshyarth, Upadhi, Upahitam, Adhyaropa, Apavada.**

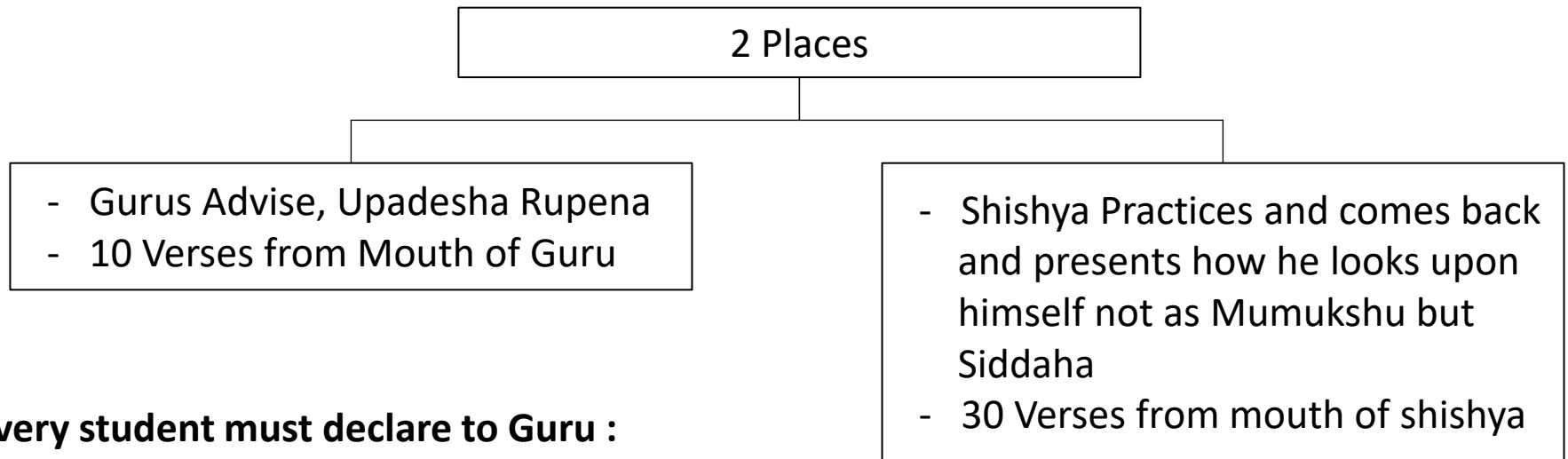
Sravanam and Mananam

Steps

Conclusions

Nididhyasanam - Only conclusions meditated :

- For others conclusion meaningless
- Remember all steps
- In Meditation uses only conclusion, not steps
- Object of meditation - 3 Fold conclusion as revealed by Nididhyasanam Slokas.
- Here meditation slokas of Vivekachudamani.



Every student must declare to Guru :

- I Look upon myself in this manner alone
- Rest of life, I confront life in this Manner.

Object of Meditation :

- Not thoughtlessness
- But 3 Fold Conclusion

- When we meditate ourself, we may go blank, Plus family worries are waiting.
- Initially use these Slokas
- Later, we get the pattern.
- We can set up our own patterns of thinking.
- Until then, Need Nididhyasana Slokas

4th Topic :

- Method - Procedure, steps to follow
- Vedanta gives options unlike Non-vedantic Meditation - Upasana.
- Sandhya Upasanam, gayatri Upasanam, where to sit, time, Direction to face, Niyama's are there for Upasana.
- Nididhyasanam free from all rules.

Upasanas	Nididhyasanam
<ul style="list-style-type: none"> - Meant for Visible result, sensory / Mental discipline - Adrishta Phalam of Punya Papam - Experienceable - Generate Spiritual Punyam to boost my Qualification - Rules followed 	<ul style="list-style-type: none"> - No Rules - Mind should be totally occupied with 3 Fold conclusion - Posture, Circumstances not important - Eating, Walking - Dwelling on 3 Topics

- Brahma Abhyasa Rupa Nididhyasanam, Yoga Vasishta.

Panchadasi :

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥१०६॥

Tat chintanam tat kathanam anyonyam tat prabodhanam |
eta deka paratvam ca brahmābhyāsam vidur budhāḥ || 106 ||

‘The practice of meditation on Brahman, the wise consider, means reflection on it, talking about it, mutually producing logical arguments about it thus to be fully occupied with it alone’.
[Chapter 7 - Verse 106]

- Think of 3 Conclusions, whatever may be circumstances but mind occupied in that, then in Nididhyasanam.
- Kathanam - Share by teaching

Anyonyam Tat Prabhodanam :

- Mutual discussion with 2 Students, continuing Sravanam...

After Mahavakyam don't need Sravanam, but use Sravanam for 3 Benefits :

- i) Learning to think as Brahman
- ii) Minimize me - Mine
- iii) No Attachment, Anxiety
- iv) No Anxiety for Moksha goal
 - Keeping 4 Purpose's, listen to Vedanta Again and Again.
 - Sureshwaracharya Mentions this, in Naishkarmya Siddhi.
 - Nididhyasanam happens for Sanyasis.

Brihadaranyaka Upanishad : Commentary by Sureshwaracharya

- Aparayatta, Bodha Nididhyasanam Uchyate...
- After Mahavakyam, only Nididhyasanam happens for Sanyasis = Natural Nididhyasanam.
- No other Pre-occupation, helplessly think of 3 Topics.

Gita - Chapter 6 :

- Upasana
- Yoga Shastra steps
- Asana, meditation friendly Place, Posture, Pranayama slow breathing in out.

Gita - Chapter 5 :

स्पर्शान्कृत्वा बहिर्बाह्यान्
चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparsān kṛtvā bahirbāhyān
cakṣuścaivāntarē bhruvōḥ |
prāṇāpānau samau kṛtvā
nāsābhyantaracāriṇau ||5-27||

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

- Breathing and thoughts are connected.
- In Anger we Breathe fast

Pratyahara :

- Deliberately withdraw sense organ and mind from Pancha Anatma, Family Members.
- Damaha take mind away from world

Dharana :

- Bring mind to object Vedantic teaching, holding.

Dhyanam :

- Attempting to remain in Vedantic teaching only.
- Avoid distracting thoughts - Vijatiya Pratyaya Anantariya
- Sajatiya Pratyaya Pravaha = Vedantic thoughts
- Try to remain in Vedantic thoughts, keep attention span.
- Rare to listen to 60 Minutes with full focus.
- Tug of war between thoughts is Dhyanam, world comes, unasked.

Gita - Chapter 6 :

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

yatō yatō niścarati
manaścañcalamasthiram ।
tatastatō niyamyaitad
ātmanyēva vaśam nayēt ॥ 6-26 ॥

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- Process of fluctuation is called Dhyanam.

Nirvikalpa Samadhi :

- Distractions ended, Absorbed undistractedly.
- Vikalpa = Division, Distraction
- Distraction free absorption, happens.

Example :

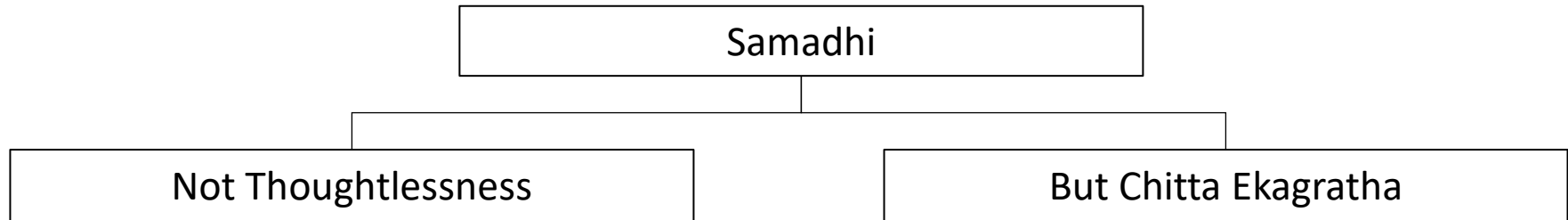
- India Playing last over 6 Balls - 12 Runs... we are in Nirvikalpa
- **We have experienced state of Absorption generally in the field of worry**
- Absorption happens in Vedantic field

Our Culmination :

- Different from Yogic Nirvikalpaka Samadhi

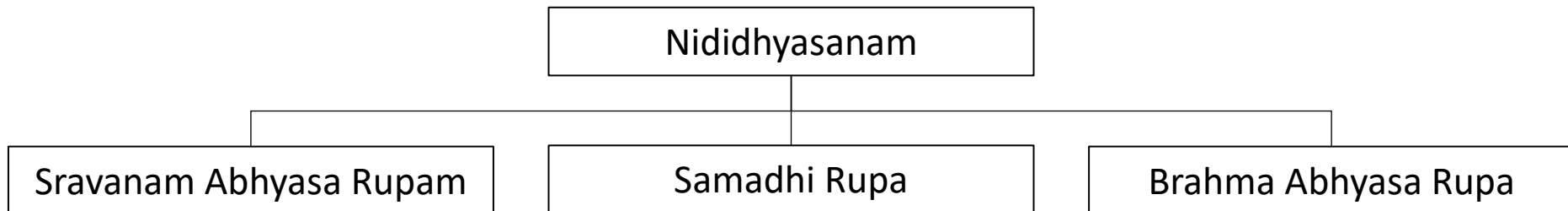
Yoga	Vedanta
<ul style="list-style-type: none"> - Nirodha Samadhi - End all thoughts - In thoughtless Mind, nothing happens 	<ul style="list-style-type: none"> - Thought direction required, not thought cessation - Here Nirvikalpaka Samadhi, thought goes to Subconscious mind - Entertain thought - Aham Brahma Asmi, without distraction, it goes into my Subconscious mind - This is called internalization

- Asana, Pranayama, Dharana, Dhyana, Samadhi, Nirvikalpa Samadhi undistracted Absorption or undivided attention.



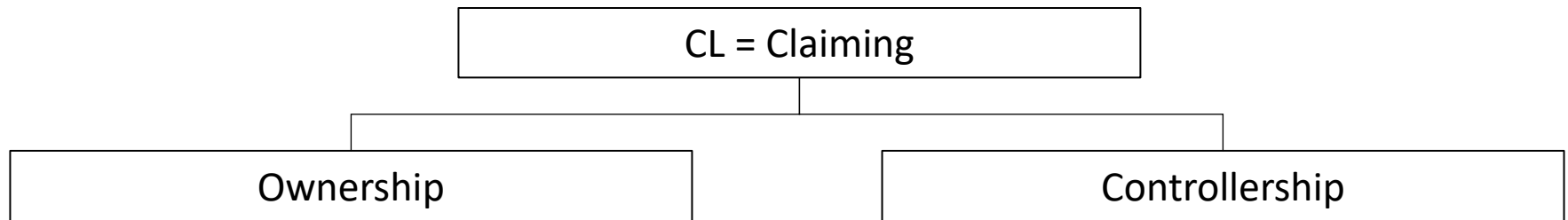
Tattva Bodha :

- Samadhanam Kim? Chitta Ekagratha...
- Samadhi = Samadhanam = Focus = Undivided attention to Nirguna Atma.
- This is formal procedure not compulsory, not only method.



- 3 Fold benefit should come
- **Check : if I confront life as Brahman and not as Jiva**
- Me - Mine misconception should come down.
- **Clasp rejection**
- **CI : Claiming Ownership and Controllershhip**
- **A : Anxiety**
- **SP : Special Prayers.**

- I am owner of 5 Fold Anatma
- I am controller of wife, Children...
- They should do what I want them to do
- We can't control body, Mind
- I am user, contributor of Body - Mind
- Don't own and control



A :

- Anxiety more if I won, control, will Children listen to me?

SP :

- Special Prayer, want things to happen.
- Tulabaram, Shave Head, Vows, Kamya Karma increases.

CL - A - SP :

- **Ownership - Controllership - Anxiety, Prayer go together**

Nididhyasanam :

- Helps me to come out of Clasp Rejection.

Mukunda Mala Stotram :

नास्था धर्मं न वसुनिचये नैव कामोपभोगे
यद्यद् भव्यं भवतु भगवन् पूर्वकर्मानुरूपम् ।
एतत् प्रार्थ्यं मम बहुमतं जन्मजन्मान्तरेऽपि
त्वत्पादाम्भोरुहयुगगता निश्चला भक्तिरस्तु ॥ ५ ॥

na AasthA dharmE na vasu-nicayE naiva kAmOpabhOgE
yat yat bhavyam bhavatu bhagavan pUrva-karmAnurUpam |
Etat prArthyam mama bahu matam janma-janmAntarEpi
tvat-pAdAmbhOruha-yuga-gatA niScalA bhaktirastu || 5

O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet. [Verse 5]

- I am ready for anything - this should increase.
- Indication of success in Nididhyasanam, Candidate, Purpose, Object, method covered.

Section I	Section II
<ul style="list-style-type: none">- Verse 1 to 10- Verse 254 to 263- Chinmaya's favourite- Byheart - Gurus Advice	<ul style="list-style-type: none">- Verse 11 to 40- Verse 488 to 517 (30 Verses)- Students Recap

Introduction : 4th Line :

- Brahma Tat Tvam Asi Bavayatmani
- Mahavakyam = Tatu Brahma Asi...

Student :

- Understood Mahavakyam, convinced
- Brahman you are Received

Instruction :

- Atmani Bavaya don't stop with attending the Class.

Do Home work :

- Tvam Bavaya - May you meditate, Dwell, in mind Atmani
- 4th Line = Chorus

3 Lines :

- Glories of Brahman from Upanishad
- Fast food restaurant, such a Glorious Brahma you are, meditate - Aham Brahma Asmi, not blindly repeat.

<ul style="list-style-type: none">• Claim these Glories as my Glories
--

- I = Brahman = Glorious
- I = Glorious not miserable Jiva (Vesham, Dream no. 2, Vyavaharika Drama)
- I am super waker - Brahman, take each glory of each line

All theological systems Say :

- God is Great.

Vedanta :

- Replace Brahman by I
- Most important word in Nididhyasanam - “I” am Brahma the Glorious.
- Akbar the great - I am the Greatest

4th Line :

- Recast to suit our meditation “Tat Brahma Tu Aham iti Bavayeh”
- I am Brahman, Iha = Here and now
- Nitya Mukta Brahman, not look forward to Moksha

Vow of student :

- **I will Claim I am Nitya Mukta Brahma**
- In this Manner, iti, I meditate, look upon myself.

Verse 1 :

जातिनीतिकुलगोत्रदूरगं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

jātinītikulagotrādūragam
nāmarūpaguṇadoṣavarjitam |
deśakālaviṣayātivarti yad
brahma tattvamasi bhāvayātmani || 254 ||

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects ‘That Brahman thou art’ Meditate on this in your mind.[Verse 254]

- Peculiar Meter 1st to 3 Lines - Glory of Brahman
- Brahman = Satyam, Jnanam, Anantham
- Satyam = Existence Principle

= Isness in the Universe = Brahman

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Jnanam = Consciousness principle not knowledge here
- It is also available as consciousness principle in the living being.

Existent	Existence and Consciousness
<ul style="list-style-type: none"> - Everywhere - All pervading 	<ul style="list-style-type: none"> - In all living beings - Including Body and Mind - Formless Principle

Glories :

a) Jiva :

- Body has Jati = Birth
- Jati = Caste, Brahmana, Kshatriya, Vaishya, Shudra = varna
- Categorization based on birth, Individual Personality.

b) Kula :

- Family name, Personality
- Yadav, Reddy, Iyengar

c) Gothram :

- Lineage, traced by Rishi
- Angirasa, Yavanasha
- Apasthamba Sutra in Abhibhadaye for their lifestyle, designations indicate type of rituals festivals we follow.
- Nama Karanam... All there for Jiva
- Therefore, rules - Regulations, Neeti, Stipulations - Instructions Dharma to be followed.
- Jati, Kula, Gothra, Dharma, Hindu Philosophy heavily controlled by Scriptures and Guru.
- I Bind myself Voluntarily by Sacred thread
- As Jiva had all of them.

- Post Mahavakyam, I discard Jati, Kula, Gothram, Neeti as belonging to Adhyastha Jiva, Superimposed Jiva.
- Belong to my Vesham but I belong to Brahman.

Nirvana Dasakam :

न वर्णा न वर्णाश्रमाचारधर्मा
न मे धारणाध्यानयोगादयोपि
अनात्माश्रयाहंममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥२॥

na varṇā na varṇāśramācāradharmā
na mē dhāraṇādhyānayōgādayōpi
anātmāśrayāham mamādhyāśahānā-
ttadēkō:vaśiṣṭaḥ śivaḥ kēvalō:ham || 2 ||

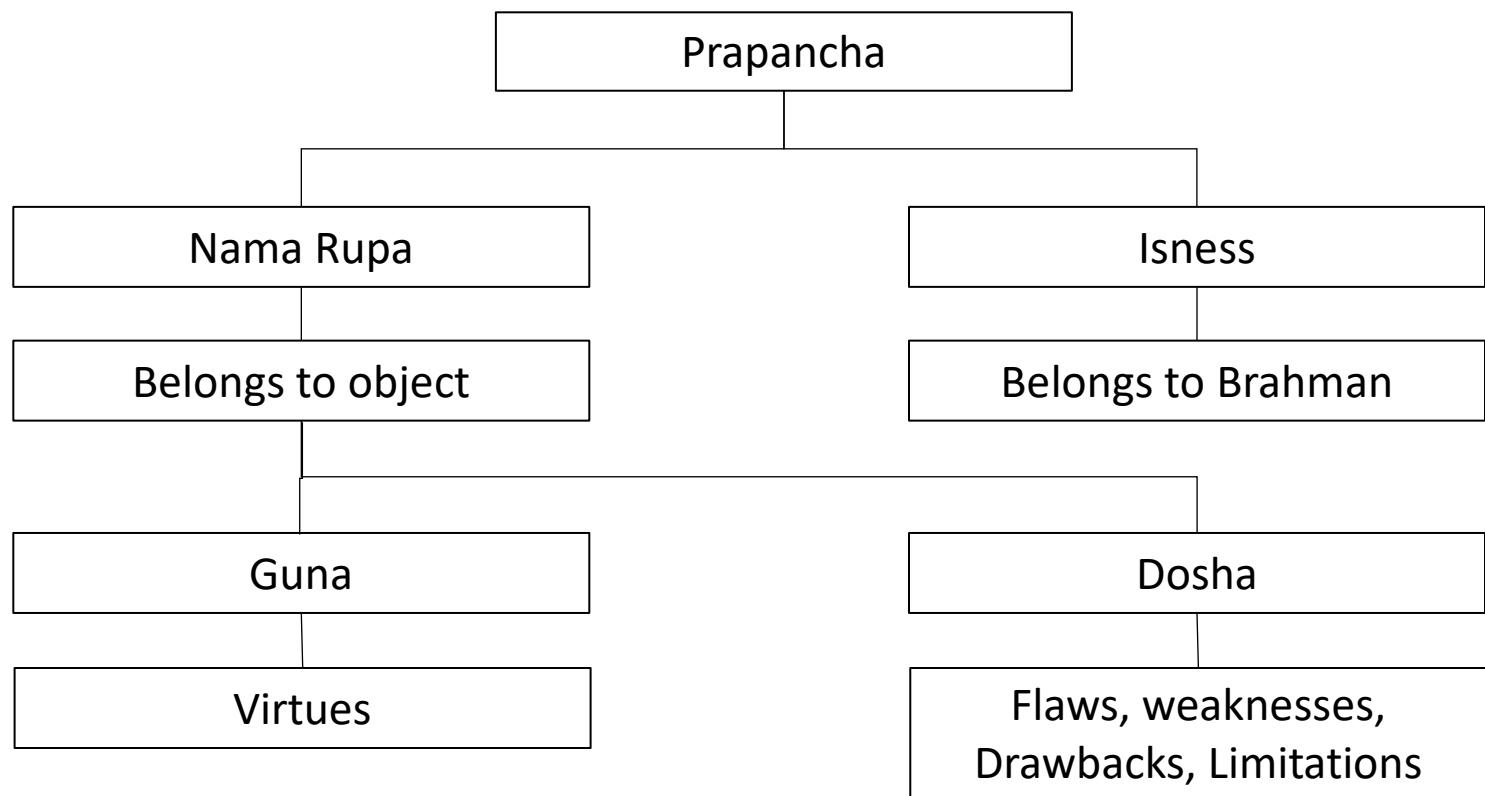
“The castes are not for me, nor the observances and duties attached to the castes and the stages of life. Even the steadying of the mind, concentration, self-communion and other courses are not for me. For the mistaken senses of I and MINE which rested on the Non-Self have been abandoned. That One, the Residue, the Auspicious, the Alone, am I.” [Verse 2]

- It is a Voluntary discipline to transcend later.
- When Abused it becomes caste system.

Jiva	Brahman
- Has Jati, Neeti, Kula, Gothram	- Duragam - Faraway from Attributes

d) Nama - Rupa Guna Dosha Varjitam :

- World - All objects = Names, forms



- We see only Dosha in people.
- Fall in Love, seeing Non-existent Virtues

In Vedanta :

- **Romance = Shobhana Adhyasa, Fancy.**
- After marriage, Dosha stands out
- In Hinduism Marriage not based on compatibility but Karma Yoga
- Grow out of all family relationships
- Vedic Divorce = Sanyasa

- Brahman = Nama, Guna, Dosha Varjitam
= All pervading existence

- **Pervades everything but does not have Guna, Dosha of anything.**

Mandukya Upanishad (Karika) :

- Anamakam, Arupakam

Climax :

- That Brahman you are, shift focus

- **Don't meditate looking for Brahman, will get only Blankness, I conscious Principle,
Claim I am Brahman, without objectifying.**

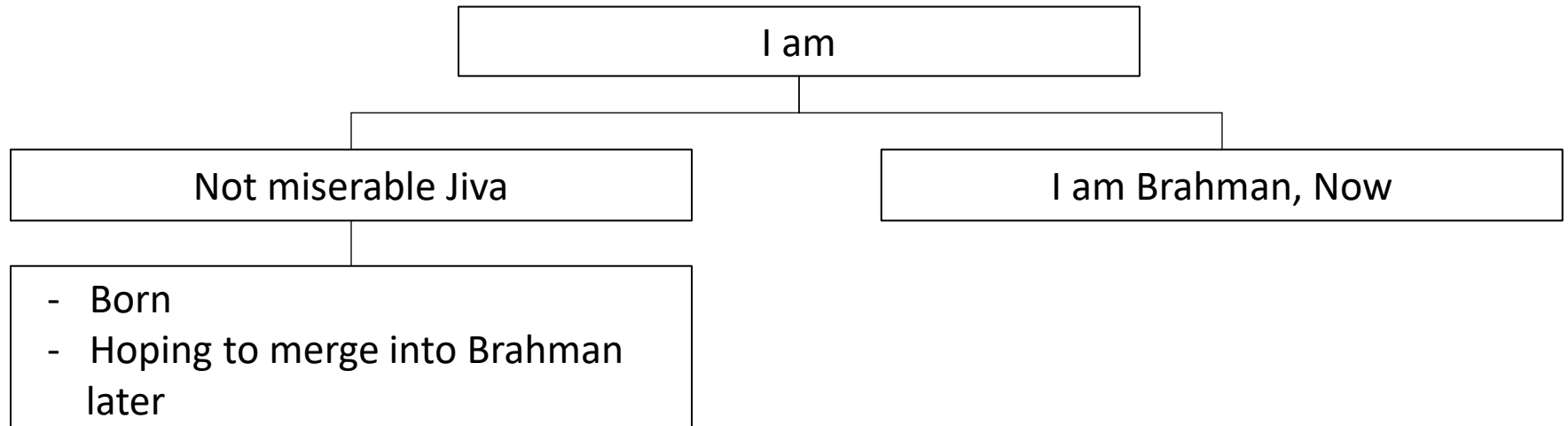
Lecture III

Revision - Version 1 :

- Senior Student attempting 'Nididhyasanam' convinced Mahavakyam is Tatparya Vakhyam of Upanishads.
- Entire Aim of coming to Vedanta is to receive this message, Anchor of life, Basis to develop new outlook, respond to situations of life.
- I am Making a Paradigm shift

Jiva Pradhana Outlook	Brahma Pradhana outlook
Triangle Format	Binary Format

- Revamping outlook
- Am I ready for complete changeover? Senior student, ready.



- Foot - LB, Cm - Kg } Different Scales

- Takes time to adjust to new Paradigm.
- Paradigm shift in Private life.
- Public life, use previous Paradigm only
- I have to behave as Jiva
- I am Same, commit same mistake as other Samsari, should use Triangle format, Jiva based outlook in worldly transaction.
- In Privacy displace Paradigm, think like Brahman
- Never going to come or go
- I am Brahman in whom, time Space, Galaxies are coming and going, not words, meaningful for me, huge shift.
- Brahma Tat Tvam Asi, Bavayatmani I Centered...

- **No Varna, Ashrama, working arrangements for worldly transactions, Veshams I put on.**
- **Jiva Uniform, I put on for my Job in the world.**
- **Remove uniform, I am Brahman**

a) I am free from Jati, Neeti, Kula, Gothra, Duragam :

- Far away

b) Nama, Rupa, Guna, Dosha Varjitam :

- I am Anamakam, Arupakam Brahma, both names, forms superimposed.

- **Name Brahman is Vyavaharika name for transaction.**

At Paramartika Level : Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

If not ready, get idea :

- What it takes it to be a Jnani
- Theoretically know...

c) Desha Kale Vishaya Ati Avarti Yad :

- That Brahman is transcending Desha, Kala, Vishaya...
- No time Space Co-ordinate

Can't Ask :

- When is Brahman or where is Brahman
- Brahman not thing in Universe to explode and identity like Particle
- Vishaya = Virtue... Ativarti not physically away time and Space but in and through time and Space.
- Unconditioned by time and space.

- **Dreamers time and space is in wakers mind only**
- **Waker not conditioned by Dream time and space.**

- Waker is in and through Dream time and space but Unconditioned.
- Similarly, Brahman is existence and consciousness in an through wakers Time and space but not conditioned by time and Space.
- Existence can't be limited by time, is - is - is - Continues.
- Brahman transcends time, Space Objectness.
- Tatu Brahma, May you note - Tvam Asi
- In 'Nididhyasanam', internalize, to bring Paradigm Shift.
- Initially there will be a Jerk, reaction, therefore Bavaya, Practice.

d) Practice Atmani :

- In Your mind

Verse 2 :

यत्परं सकलवागगोचरं

गोचरं विमलबोधचक्षुषः ।

शुद्धचिद्धनमनादि वस्तु यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 255 ॥

yatparam sakalavāgagocaram

gocaram vimalabodhacakṣuṣaḥ |

śuddhacidghanamanādi vastu yad

brahma tattvamasi bhāvayātmani || 255 ||

The supreme Brahman which is beyond the expression of speech, which is only for the eye of 'Pure illumination', which is pure Mass of consciousness, which is a Beginningless entity - 'That Brahman thou art' - Meditate on this in your mind.[Verse 255]

a) Yatu - Brahma :

- That Brahman revealed in the Upanishads, extraordinary entity in the Cosmos.
- Paroksha - Brahman Param, the absolute.

Param (Absolute) :

- **Desha, Kala, Vishaya Ativarti it is in and through world, time, Space but untouched, unconditioned by world, time, Space.**
- Waker untouched by Dream world, time space.

Brahman	Waking World	Dream
- Absolute Reality	- Empherical Reality not real - It is as Good as unreal - It has no existence Apart from Brahman	- Subjective Reality

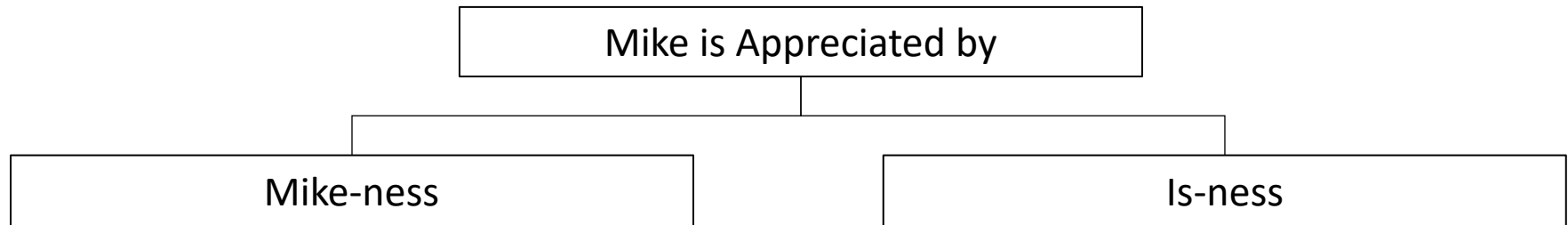
Example :

- Ever Silver - Never Silver

b) Sakala Vak Agocharam :

- Not available for description through conventional words.
- Words describe things and beings in time and space.
- Vocabulary designed to describe empherical reality
- Brahman - Existence, consciousness, are empherical words, compromised expressions

- Words describe only names, forms
- Only with names and forms, I can experience the existence.
- Existence can't be applied for Brahman.
- **Brahman can't be directly describable only indirectly indicatable.**
- Lakshana Vritti = Vak Agocharam, with Nama Rupa, appreciate existence of Brahman.



- **Remove mike mentally, appreciate is-ness alone**
- **It will become Am-ness, consciousness**
- Very subtle, for Senior student only

c) Gocharam Vimala Bodha Chakshusha :

- Has clear knowledge, Aham Brahma Asmi, Aparoksha Jnanam.
- Gocharam means it is Available for claiming in the knowledge - Aham Brahma Asmi = Bodha Chakshu, Jnana Chakshu.
- Like 3rd Eye, Jnani able to comprehend Brahman in Aham Brahma Asmi, for Wisdom eye, Brahman is comprehensible.
- It must be comprehensible, Somehow = Aparoksha Jnanam.
- I take consciousness portion alone and claim.
- What is its nature?

d) Shuddha Chit Ghanam :

- Pure unadulterated consciousness, unmixed with anything

Technical Point :

- **Any Anatma = Substance and Attribute combination**

- You can never experience pure substance or pure attribute
- It is all combination of substance and attribute
- Consciousness is only entity, Principle not Substance or attribute
- It is called Chit Ghanam, Eka Rasam, run through 5 Features.

e) Anaadi Vastu :

- Beginningless, endless Vastu = Vasati Asti Sarvada iti Vastu
- Only thing, entity which exists all the time is called Vastu
- Don't conceive, try to experience Brahman.
- Remove all thoughts and wait for Brahman to come, it will never come.
- Brahman is available as consciousness, before removing thought, during absence of thoughts, available all the time.
- Not Available in Particular experience but we look for that.
- You can't experience Brahman, you are that experiencer, Non-experiencable Brahman.

f) Tatu Brahma Tvam Asi Bavaya Atmani :

- That Brahman I am
- Each description take it as me
- **I am beyond words, Pure consciousness, beginningless**
- Iti Bavaya, Shankara requesting Pleading, requesting
- If waiting for Moksha, permanently in Adhyaropa, Junir Student.
 - Drop concepts - Only Nitya Mukti
 - Others Anitya Mukti, no Mukti
- Drop expectations.

Dialogue with Mind :

- Drop all your fanciful ideas
- How long you are going to trouble me? Holding on? I should become Jeevan Mukta.
- Non-binding expectation of Guru

Tatu Brahma Aham iha Bavaye :

- That Brahman, here I meditate.

Verse 3 :

षड्भिरूर्मिभिरयोगि योगिहृद्-

भावितं न करणैर्विभावितम् ।

बुद्ध्यवेद्यमनवद्यमस्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 256 ॥

ṣaḍbhirūrmibhirayogi yogihṛd-

bhāvitam na karaṇairvibhāvitam |

buddhyavedyam anavadyamasti yad

brahma tattvamasi bhāvayātmāni || 256 ||

That which is untouched by the 'six waves of sorrow', which the yogi's heart meditates upon but which is not grasped by the sense organs, that which the intellect cannot know, which is unimpeachable - 'That Brahman thou art' Meditate on this in your mind. [Verse 256]

- 1st - 3 Lines : Descriptions of Brahman

a) Shadbihi Urmabhi Ayogi :

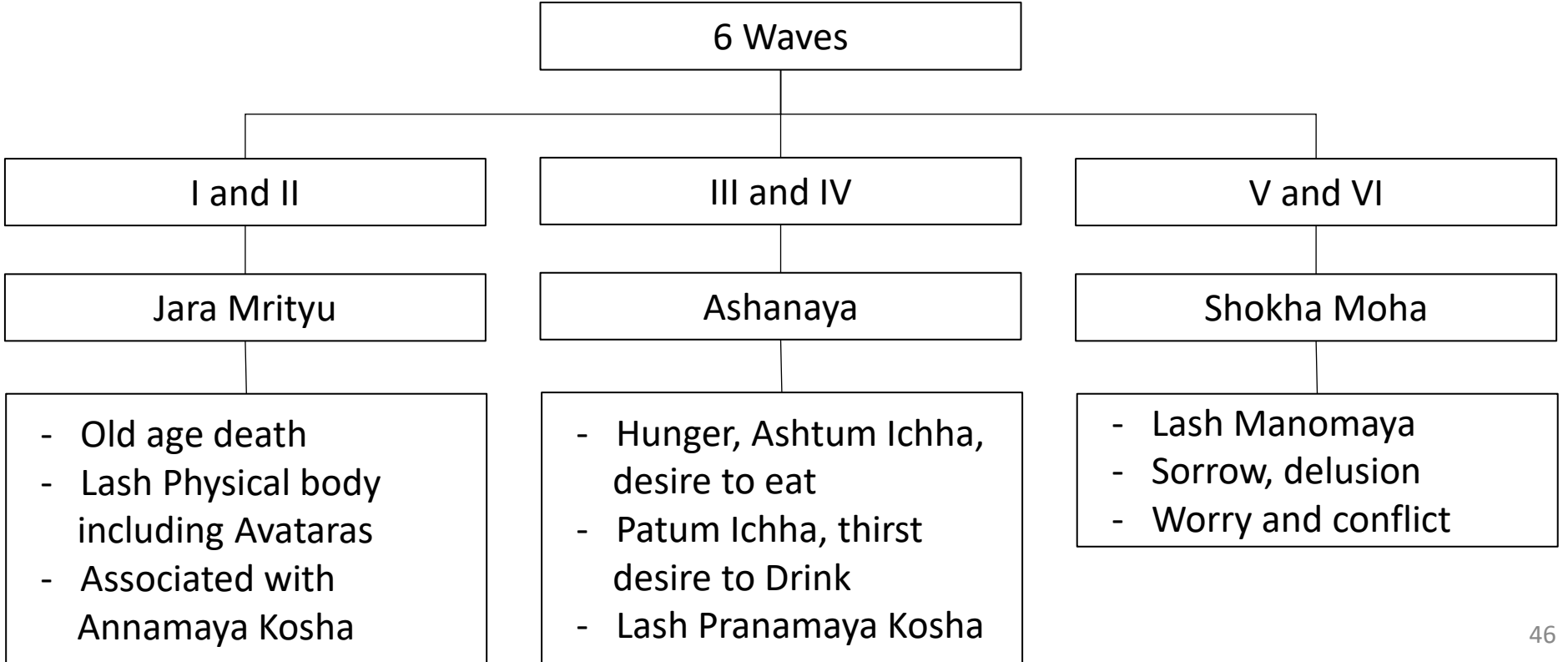
- Ayogi not affected by, connected with Oormi = Huge Lashing wave
- Every Jiva in ocean of Samsara looking Upon himself as Pancha Koshas.
- Without doing Viveka of Pancha Koshas, he identifies with the Pancha Koshas.
- Pancha Kosha Anatma is within time and space called Samsara.
- Pancha Koshas will be continuously, Lashed by waves of Samsara.
- These waves are 6 in Brihadaranyaka Upanishad : Kahola Brahmanam Yoshanaya Pipasa Shokam....

Brihadaranyaka Upanishad :

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;
याज्ञवल्क्येति होवाच, यदेव
साकशादपरोक्ताद्ब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचर्यं चरन्ति;
या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ?
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;
yājñavalkyeti hovāca, yadeva
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha munīḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]



- Food is consumed, gives energy to Annamaya Kosha.
- Energy comes from food and water and gets exhausted.
- At regular intervals need food and water, it is a discomfort.

Shokah - Moha :

- Human beings are always in conflict...
- Want to make a perfect decision which will become successful, with best inputs, knowledge, we will never know whether our decision will be successful or failure.
- Surgery - 50% Chance - Bypass - want no conflict, because nobody wants to fail.
- Tragedy of human life always Perficient - Don't know, till we take the decision.
- Hence be prepared for failure
- 2 Jobs, 2 Boys for Marriage, conflict can't be Avoided.

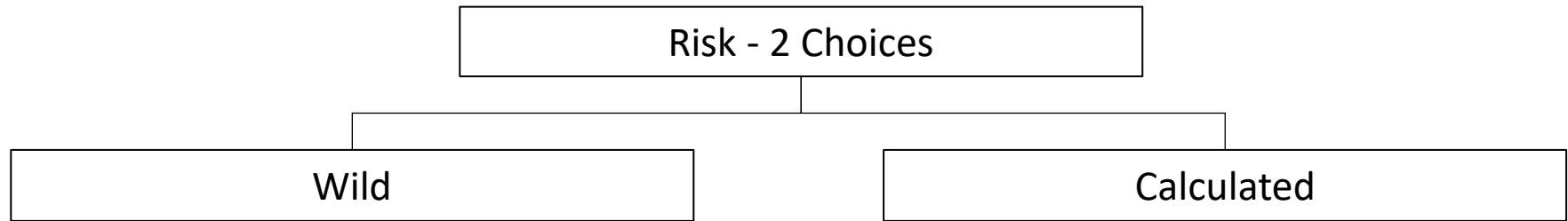
Gita :

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēṣasamutthēna
dvandvamōhēna bhārata |
sarvabhūtāni sammōhaṃ
sargē yānti parāntapa || 7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27] 47

- Buddhi - Means conflict.



- Risk free decision not there
- Worry, Anxiety
 - Shoka = Worry Grief Manomaya
 - Moha = Conflict Vigyanamaya
- **Anatma will always have lashing waves, you can't escape**
- Only way out is, I should learn to transcend Anatma by Pancha Kosha Viveka and allow Anatma to go through its lot, Unstoppable.
- Krishna born in Jail
- Rama had to go to forest
- Panchakoshas can't be saved from the waves.
- **Go to Brahman, which transcends the 6 Waves.**
- Shadbhir Urmibhirayogi

Example :

- Ramayana - Sugriva chased by elder brother wali.
- If he catches Sugriva he will thrash him.

- Sugriva runs all over - Knows every Corner of Kingdom - I have been chased by Bali.
- Wali can't enter a mountain because of a Curse
- Sugriva stands there and shows thumb come here, let me see you.

All of us	6 Ways
Sugriva	Wali will chase you every where

Brahman :

- Can't come here - Why?
- Ayogi - Na Yujiyate Ayogi (Yujiyate = Yogi)
- Brahman is free from 6 Oormis

b) Yogihrd Bhavitam :

- Such a Brahman is always meditated by the Yogis, senior Vedantic Students in their heart, Dhyana Yogis, Nididhyasana Karta, Gita - Chapter 6
- Heart of Dhyana Yogis, meditated without Objectification.
- **Nididhyasanam = Meditation on the meditator**
- Meditate on, I am without objectification

c) Na Karanair Vibhavitam :

- Because it can't be Visualized, objectified by any other instrument Jivatma Ishvara / Karma Ishvara / Antahkaranam.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.
[1 – 1 – 6]

- Commentary on Vivekachudamani by Chandrashekara Bharathi Swamy - Head of Sringeri Mutt
- 3 Generations Before for all these Verses, he gives Upanishadic Mantras
- Buy this as reference Book not objectified through any Instrument, therefore it has to be Subjectified, to be claimed as myself.
- I - By Bhaga Tyaga Lakshana includes the conscious component.
- Mentally exclude Panchakoshas.

d) Buddhi Avedyam :

- Not objectifiable to intellect also, more explanation of Karanair Vibhavitam.
- **Intellect has to claim I am Brahman without objectification**
- There is no Phala Vyapti, only Vritti Vyapti.

e) Anavadyam = Nirdosham :

- Avadyam = Dosha Vadana Ayogyam unmentionable Dosha
- Brahman free from all Draw backs.

f) Yad Asti :

- What a Brahman it must be Tatu Tvam Asi
- That Brahman you are, Practice Claiming
- I am Successful in meditation, when I derive 3 benefits
- Aham iha iti Bavayet... I am that Brahman.

Verse 4 :

भ्रान्तिकल्पितजगत्कलाश्रयं
स्वाश्रयं च सदसद्विलक्षणम् ।
निष्कलं निरुपमानवद्धि यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 257 ॥

bhrāntikalpitajagatkālāśrayam
svāśrayam ca sadasadvilakṣaṇam |
niṣkalaṁ nirupamānavaddhi yad
brahma tattvamasi bhāvayātmani || 257||

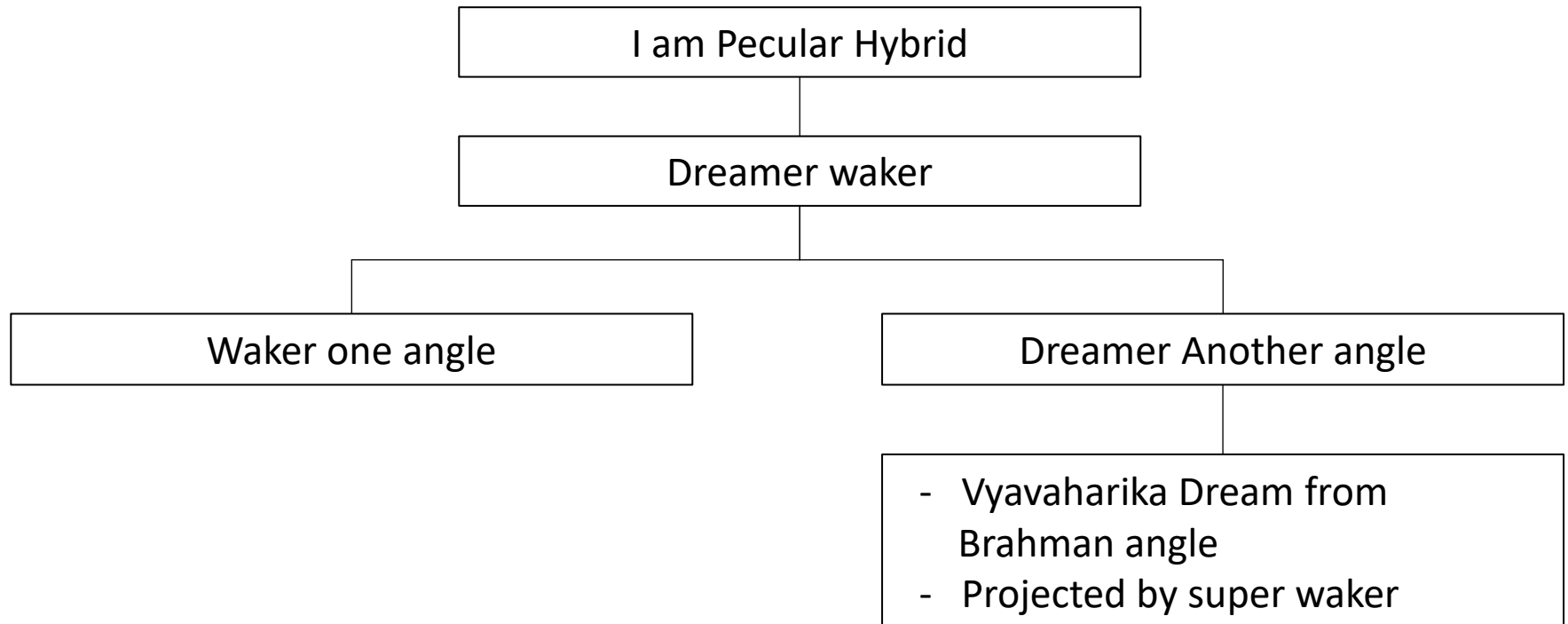
That which is the 'substratum' for the universe and its various aspects which are all due to delusion, which supports itself, which is other than the gross and the subtle, which has no parts and truly has no comparison 'That Brahman thou art' - Meditate on this in your mind. [Verse 257]

- Vedanta class only Place where we are consistently glorified and Praised, nice to hear.
- Wherever you go, we get different Archana, everyone Criticises me.

- **Understand glory as my fact in Nididhyasanam, not routine I have to Manage.**
- Enjoyable exercise

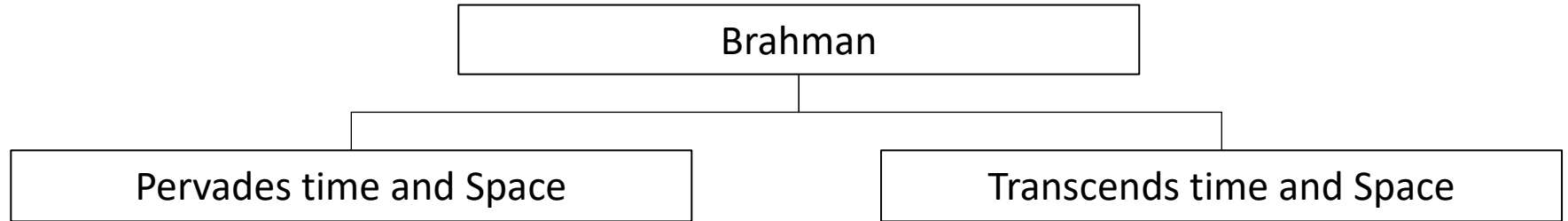
a) Branti Kalpita Jagat Kalashrayam :

- Entire world is Kalpitam, Projected, Vyavaharika Dream.
- **We don't look at it as a dream as we are spiritually asleep.**
- Veda Says = You get up
- This world, a dream, if I Manage to become a super waker.
- Only difference, after waking up also, I continue to have the waking experience.



How Brahman projects?

- Branthi Kalpitam = Maya Brahmyati, Jagat Anaya iti Branthi
- That because of which the world gets deluded
- Deluding power = Maya, Mithya Jagat Kala.
- Kala = Small part of infinite Brahman.

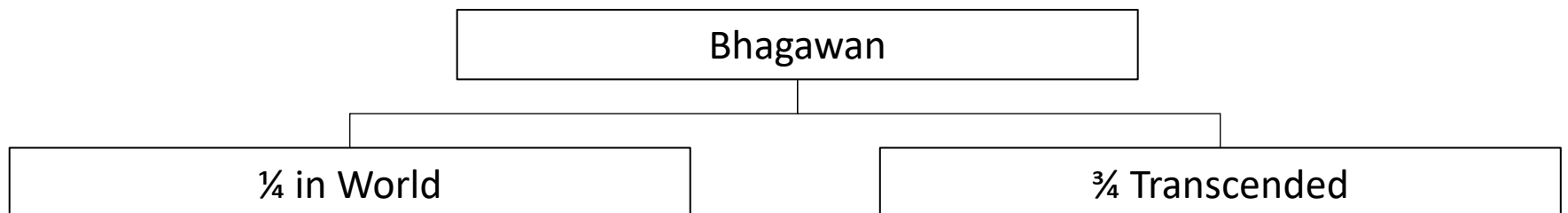


Purusha Sukhtam :

एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

etāvānasya mahimā ato jyāyāgīśca pūruṣaḥ ।
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi ॥

“This much is His glory only. And Purusha is much more than all these. The entire Universe of happenings (Viswa) and creatures (Bhootani) constitute but a quarter (Pada) of him. The remaining three quarters (Tripad) of his glory consists of the immutable Consciousness.”
[Verse 3]



To understand this concept :

- Entire dream world does not occupy complete mind.
- In the mind, infinite Vasanas are there, some Vasanas get converted into Dream.
- Mind is far Vaster than the dream.
- Dream occupies only a part of the Mind
- Mind is in the waker I

Therefore I can Say :

- Dream is a small portion of me
- Similarly, whole cosmos occupies part of Maya
- Maya belongs to Brahman world = Kala - Amsha

b) If waking is unreal, dream, it will require a real support :

Dream	Waking
Requires waker	Requires Super waker

- That Ashrayam is I the Brahman

- **Mithya Jagat Adhishtanam, Brahma**

मिथ्या-जगदधिष्ठाना
मुक्तिदा मुक्तिरूपिणी ।
लास्यप्रिया लयकरी लज्जा
रंभादिवन्दिता ॥ 142 ॥

*Mithyā jagad-adhiṣṭhānā
muktidā muktirūpiṇī
lāsyapriyā layakarī lajjā
rambhādi-vanditā ॥ 142 ॥*

who is the ground of the changing universe. who is the giver of salvation. who is here self salvation. who likes the rhythmic dance of women, called Lasya. who generates harmony in dance and music. who is modesty itself. who is adored by Rambha and other celestial damsels. [Verse 142]

c) Sva Ashrayam :

- It is self supported Jagat Kala Ashrayam.
- If everything is supported by Brahman, Brahman is supported by What?
- **If Brahman requires a support, it will become a Vyavaharika entity.**

Brahman :

- Paramartikam
- Does not require support
- Unsupported / Supported by itself.

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'. [7 - 24 - 1]

- Narada Asks Santatkumara Bhuma Brahman, where is it supported?

Sanatkumara :

- Sve Mahimni Yadi Va Na Mahimniti... Supported by itself or can say - Unsupported.
- 2 Ways to present, self supported, unsupported

d) Sad Asad Vilakshanam : Different from :

Karyam	Karanam Shariram
World	Maya Prapancha

Verse 108 :

अव्यक्तनाम्नी परमेशशक्तिः
अनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥ 108 ॥

*avyaktanāmnī paramēśaśaktiḥ
anādyavidyā triguṇātmikā parā |
kāryānumeyā sudhiyaiiva māyā
yayā jagatsarvamidam prasūyate || 108||*

Nescience (Avidya) or Maya is also called the 'Unmanifest', and is the power of the Lord. It is without beginning; it comprises the three Gunas and is superior to their effects. It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Avidya which projects the entire universe.[Verse 108]

Karyam = Sadh :

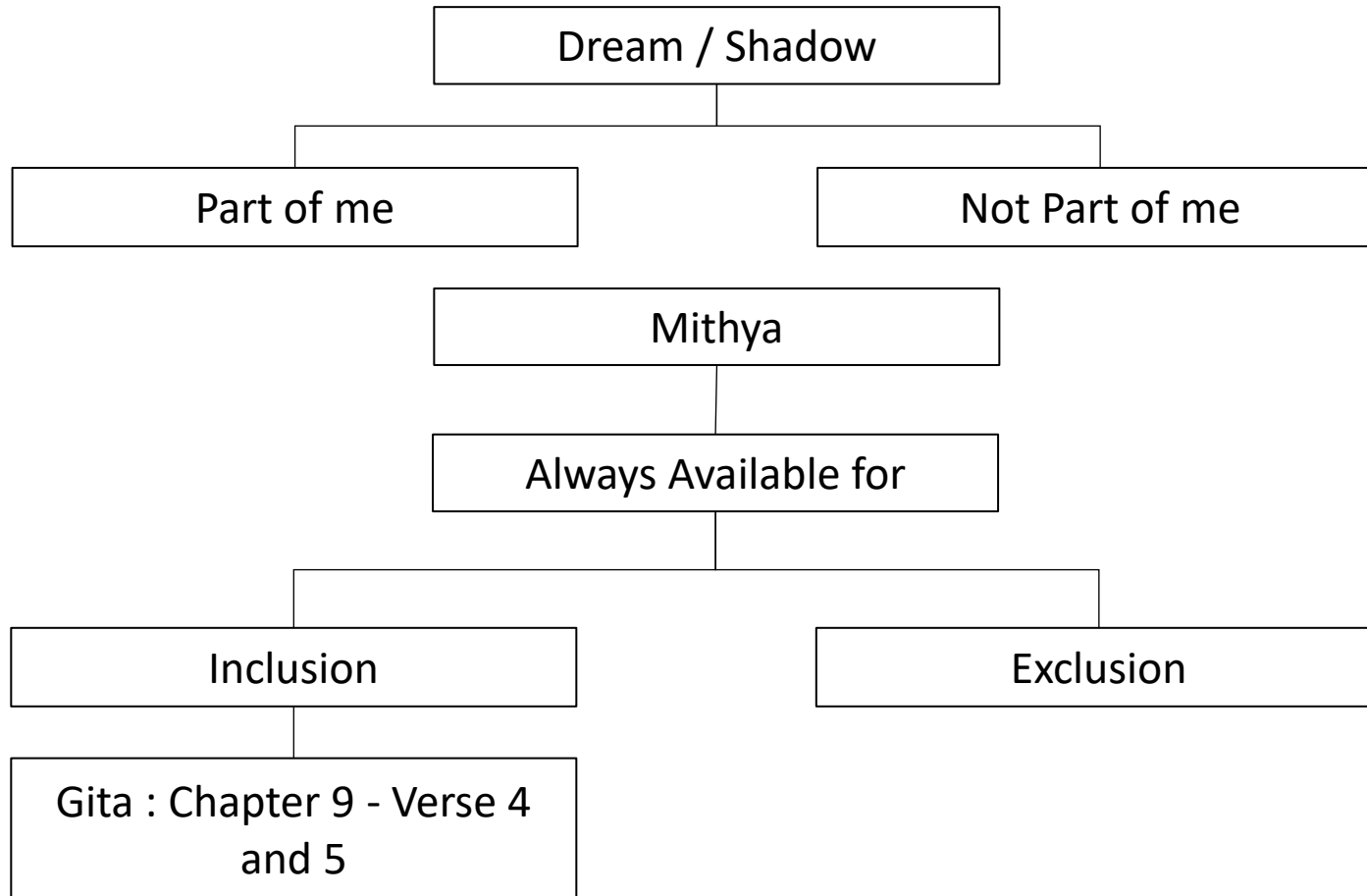
Sat	Asat
- Karyam - World	- Karanam - Maya

- Vilakshanam = Different from both Maya and world is Brahman.

e) Nishkalam = Partless Nirgaha Yasmat :

- 1st Line = World is a part of Brahman
- Now = Brahman has no part partless contradiction? How?

World	Another Angle
<ul style="list-style-type: none"> - Mithya - As though existent - being experienced Part 	<ul style="list-style-type: none"> - Mithya not a part - As Good as Non-existent



मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

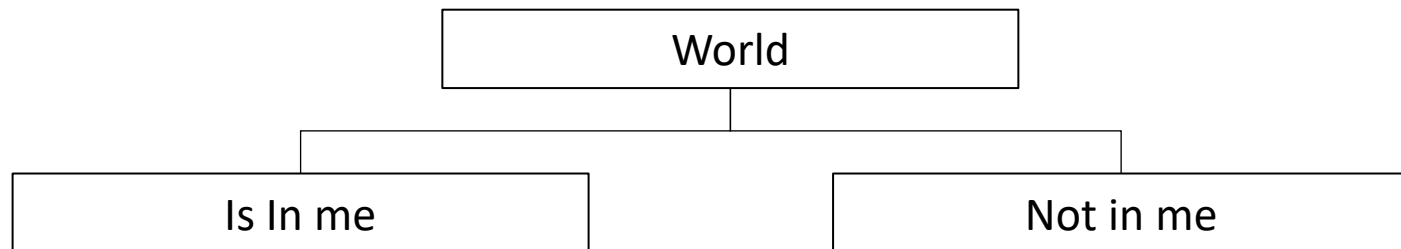
mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

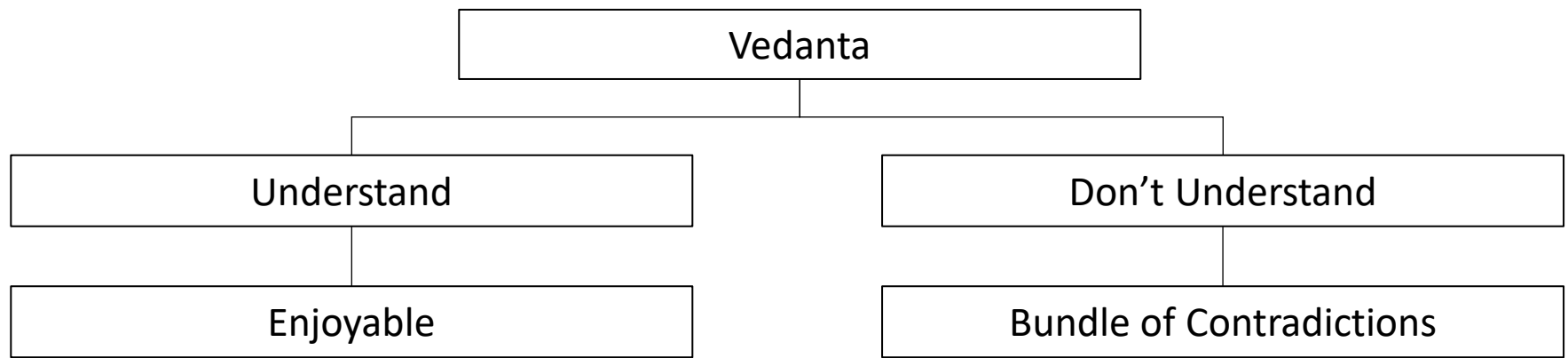
All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]





f) Nir Upamayavatu :

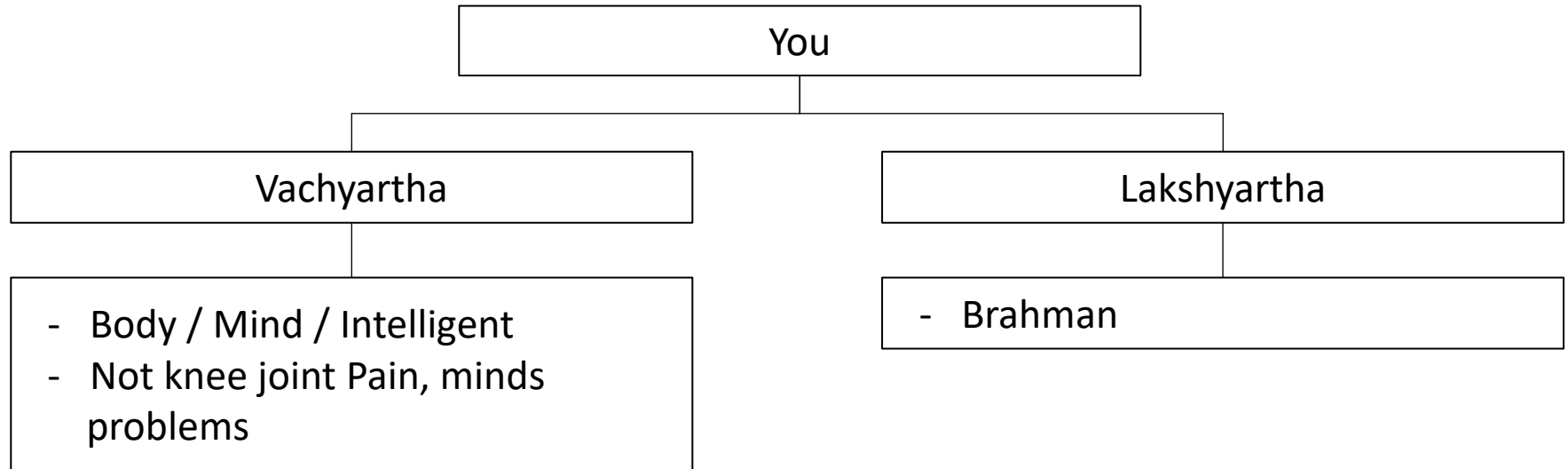
- No Match, comparison
- Matchless, comparisonless, incomparable compromised example for Brahman.
- Space, all pervading sunlight
- Akasha, Prakasha nearest example for Paramartika, Absolute reality, no empirical reality can Survive as an example.
- No 2nd Absolute reality

Example :

- Look for common features between example / Brahman.
- Don't look for uncommon features
- Uncommon features will be there
- There is nothing exactly like Brahman
- Look for similarity not dissimilarity.
- Nir Upamanam = Matchless

g) Tatu hi Yatu :

- These are glories of Brahman
- Shankara says.... Remember my class.



h) Brahman Tatva ih eti Bhavayet :

- Eh Guru - I will certainly do Nididhyasanam.

Lecture IV

Verse 5 and 6 :

जन्मवृद्धिपरिणत्यपक्षय-
व्याधिनाशनविहीनमव्ययम् ।
विश्वसृष्ट्यवविघातकारणं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 258 ॥

*janmaṽṛddhipariṇatyapakṣaya-
vyādhināśanavihīnamavyayam |
viśvasṛṣṭyavaviḡhātakāraṇam
brahma tattvamasi bhāṽvayātmani || 258 ||*

That which is changeless and so free from birth, growth, development, waste, disease and death, which is indestructible and the cause of the creation, maintenance and dissolution of the universe 'That Brahman thou art' - Meditate on this in your mind.[Verse 258]

अस्तभेदमनपास्तलक्षणं
निस्तरङ्गजलराशिनिश्चलम् ।
नित्यमुक्तमविभक्तमूर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 259 ॥

*astabhedamanapāstalakṣaṇam
nistaraṅgajalarāśiniścalam |
nityamuktamavibhaktamūrti yad
brahma tattvamasi bhāṽvayātmani || 259 ||*

That which is free from all distinctions, which is never of the nature of Non-existence, which is calm like an ocean without waves, which is ever free and is of indivisible form 'That Brahman thou art' - Meditate on this in your mind. [Verse 259]

- I should not expect liberation in the name of Jeevan Mukti and Videha Mukti.
- I don't have Sadhya Moksha, liberation to be accomplished.

Logically :

- Sadhya Moksha is Anityam, what is accomplished is Anityam, Oxymoron.
 - Jnani does not have Sadhya Moksha
 - When Jnani continues in the world after Jnanam, he is amidst Mithya Anatma
 - He is Surrounded by Pancha Anatma - Body, Mind, family, possessions, profession is there w.r.t Mithya Anatma, what is Agenda?
 - During life, he has to do something.
 - Has Sadhyam - Goal - Reduce weight
 - For mind, Anatma centric goals may be there.
 - For intellect study Tarqa
 - Jnani can have Sadhyam, if Grihastha Jnani, will have Sadhyam at family level.
 - After Jnanam, Goals can continue, otherwise Body - Mind will rust
 - To Avoid dementia, intellect must be Active
- **After Jnanam, Sadhyam for Ashram, Body, mind, family**
 - **Jnani does not have Sadhya Moksha**
- I am already Mukta.

- As free Bird, I am enjoying lobby of Various goals of Body, Mind, sense organs, family, Surrounding.
- I am not Sadhyam, Anatma

Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Goal for Mind belongs to Anatma refinement.
- I am Nitya Muktam Brahma
- Jnani can have Sadhyam, goals, but does not have Sadhya Moksha.
- He is Siddha Moksha, never connects Sadhyam with Moksha.
- I want to do several things but nothing connected to my Moksha
- I may succeed or fail.
- Input - More, output - Less can't cure disease.

- I am Atma who am free
- I have Sadhyams at Anatma level

- Un negotiable - Fact Tat Brahma Aham Asmi, iti Bavayet

Verse 7 (Very Profound Verse) :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ

kāraṇāntaranirāsyakāraṇam |

kāryakāraṇavilakṣaṇaṁ svayaṁ

brahma tattvamasi bhāvayātmani || 260||

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

- Several years of Sravanam packed into one Verse.

- **Adhyaropa Apavadabyam**

1) Gist : Adhyaropa :

- Brahman = Karanam, cause, world = Effect for Junior students

2) Corollary :

Karanam	Karyam
<ul style="list-style-type: none">- Independently exists- Lends existence	<ul style="list-style-type: none">- Dependently exists- Ornaments depend on gold- Earthenwares depend on clay- Mithya, Nama Rupa- Borrows existence- Can't be treated as 2nd- Not gold and ornaments- Vacharambanam Vikaro Nama Dheyam

Chandogyo Upanishad :

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ६.१.५ ॥	yathā somyaikena lohamañinā sarvaṃ lohamayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam lohamityeva satyam 6.1.5
--	---

O Somya, it is like this: By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 - 1 - 5]

3) :

Karanam	Karyam
Real	Unreal

4) For Senior Student :

- If you give Karanam status to Brahman, it will have to undergo change.
- Every Karanam falls with in Karya - Karanam chain
- Karanam can't exist isolatedly.

Parents	We
<ul style="list-style-type: none">- Can be Isolatedly different- Falls, within cause effect Chain, and within time effect chain	<ul style="list-style-type: none">- Children- Will be Parents

- Change link in cause - Effect, change in time - Space
- Vedanta does not want to reveal as Cause - Effect - Chain
- Karyam was Karanam before, for senior student, revision done.

- **Brahman not Karanam, world not Karyam**
- **Brahman is unattached Adhishtanam, world = Adhyasa**

- Karya - Karana Vada to Adhyasa - Adhishtana Vada
- World not product of Brahman, Vedanta contradicts itself.

i) World is product of Brahman

ii) **World is an appearance in Brahman like dream, Again and Again dream comes.**

Example :

- Rope - Snake when did appearance Start?
- Anaadi - Anantha Appearance has been there all the time, either in Visible form, or invincible form.
- Avyakta Rupena or Vyakta Rupena, Mithya world has been there in Brahman.
- Being appearance can't be counted as No. 2

Having told :

- Brahman is Basis for world Appearance
- That Adhishtanam for world appearance you are

Meditate :

- I am Brahman, in which world manifests and Unmanifests, appears disappears.
- I don't want to escape, runaway from the world.
- **I am the Adhishtanam in which the world enters and exists.**
- Exist, goes to unmanifest condition, often Quoted Verse.

Lecture V

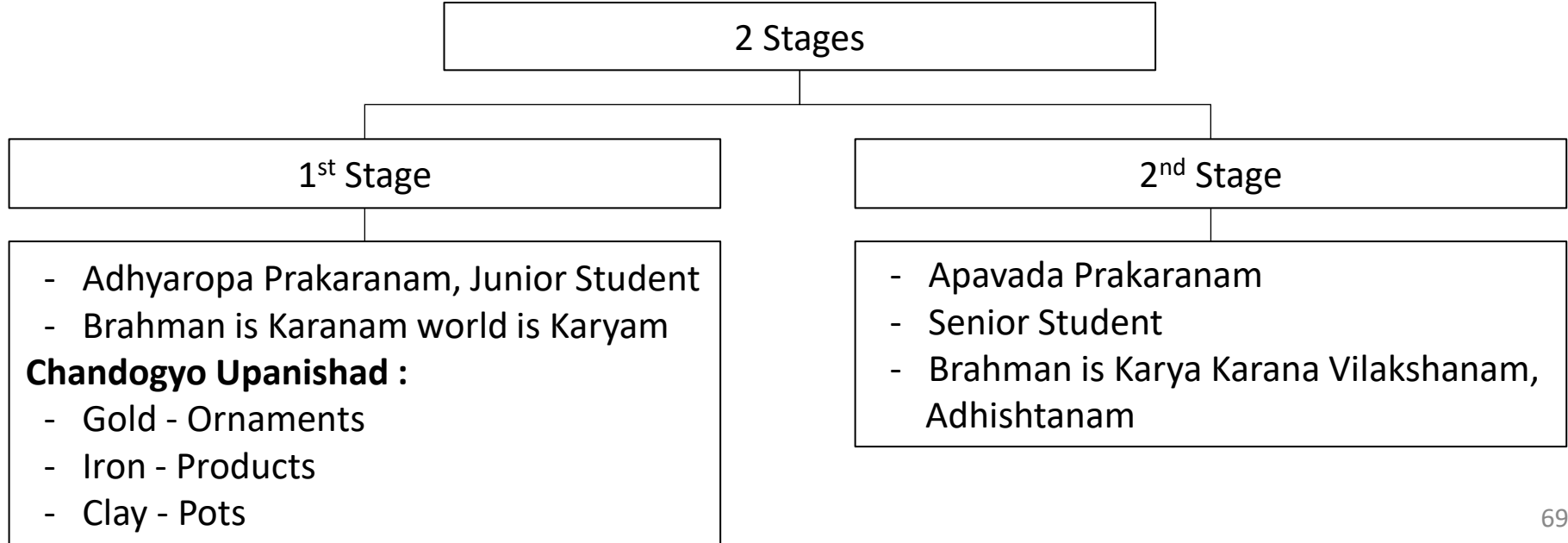
Verses 7 to 10 : Revision - Verse 7 :

एकमेव सद्नेककारणं
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇaṁ
kāraṇāntaranirāsyakāraṇam |
kāryakāraṇavilakṣaṇaṁ svayaṁ
brahma tattvamasi bhāvayātmani || 260||*

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

- Brahman is Satyam, Jnanam, Anantham, Limitless, consciousness, Bliss Principle.
- What is relationship between that Limitless Principle and me?



Karanam	Karyam
Has independent Existence	Has no existence of its own, Mithya

- Satya - Mithya Sambandha is revealed through Srishti Karya - Karana Prakriyas.

Problem :

i) Brahman will be subject to change, Karanam will change :

- Gold undergoes Partial, shape change, not essential change (Avayava Vikara)
- Karanam has to change

ii) Karanam can never exist in an Isolated form :

- It will belong to a Series, chain of cause - Effect.
- Changing cause was something before and is becoming something later.
- Karanam was Karyam also before
- If Brahman is cause, it will become an effect also having its cause

Mandukya Upanishad - Chapter 3 :

- Sat Karya Vada Asat Karya Vada Analysis.

- **Brahman will become product.**

iii) Once it falls in Karya :

- **Karana Chain, will fall in time - Space Co-ordinate, it will become one empherical entity.**

Upanishads Uniformly declare :

- **Brahman does not change**
- **Brahman does not become Product**
- **Brahman does not fall within time and Space.**

- Therefore Karanam status can't be given to Brahman.
- It is a Provisional superimposition, Adhyaropa.
- Once Brahma Satyam idea is conveyed, one becomes senior student, takes up Apavada, Negation of Karanam status of Brahman.

Karanam cause status	Negation of Karanam Status
Adhyaropa	Apavada

- If Brahman is not Karana, then world not a product of Brahman.

What is the world?

- Profound, hence repeated

• **World is not a Product of Brahman but world is an appearance in Brahman.**

- Appearance = Mithya = Lower order of reality
- Dream world is of lower order of reality w.r.t waker.
- Waking world is lower order of reality w.r.t Brahman, hence called Mithya.

When did Mithya world begin?

Answer :

- World including time and Space is beginningless.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- **Mithya world of lower order of reality is always there in Brahman.**

iv) If World and Brahman is beginningless and endless, is not duality there?

- Final challenge can't accept 2nd Mithya Vastu

Advaitam :

- No 2nd reality
- Brahman is the only reality
- There can be any number of unreal Additions.

v) Conclusion :

- **Advaitam continues Inspite of Mithya Multiple worlds being in Brahman**
- This is profound message of this Sloka
- In Nididhyasanam, student knows all these explanations.

He only Remembers :

- I am Mithya Jagat Adhishtanam
- All Arguments in support of this statement, he knows.
- In meditation, he does not dwell Upon these Arguments.

He only meditates :

- I support the Mithya Universe

Advaita Pancharatnam : Nididhyasanam work by Shankara

मत्तो नान्यत्किञ्चिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपकृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ५ ॥

matto nānyatkiñcidatrāsti viśvaṃ
satyaṃ bāhyaṃ vastu māyopakṛptaṃ ।
ādarśāntarbhāsamānasya tulyaṃ
mayyadvaite bhāti tasmācchivo'ham ॥ 5 ॥

"There is nothing like my being born, growing and dying. All these qualities or characteristics of Prakriti or primordial matter which appear to be in me are in truth belonging to the body. Kartrutwa, Bhoaktrutwa etc. are belonging to Ahamkara alone and not to Me who is Chinmaya or of the very essence of Pure Consciousness. I am of Shiva Swaroopa alone." [Verse 5]

- There is no second Universe other than me the Consciousness.
- There is unreal Universe which is appearing, Projected.
- Adarsantarbhasamanasya Tulyam
- Mayi Advaita Bhati Asmat Shivoham....

vii) Ultimate Message :

- In me the Non-dual reality the world is appearing.
- I am never affected by anything that happens in the Universe
- I am the most auspicious, Anandam Svarupam Brahma.

Meaning of Verse 7

a) Ekam Eva Satu :

- Being Non-dual Brahman

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Before the Universe evolved, Brahman alone was there.

b) Aneka Karanam Bhavati Brahman :

- That Brahman is the cause of the Pluralistic Universe.

c) Karanantara Nirasa Karanam :

- In our common experience, causal factor is one, many Sahakari are also involved.

Example :

- Glass of hot water Place, time, fire
- Karana Samagri Samuha, group of factors required.
- How huge cosmos can be created out of one Brahman?

Mandukya Upanishad (Karika) :

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

kalpayatyātmanā'atmānamātmā devaḥ svamāyayā ।
sa eva budhyate bhedāniti vedāntaniścayaḥ ॥ 12 ॥

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

- One waker goes to bed alone, closes eyes, huge Dream Universe is Projected.
- Similarly, Brahman does not require Many factors.
- One Non-dual cause which excludes all other supportive causes.
- Does not require other causal factors, Upto this is for Junior Student.
- Next higher level

d) Karya Karana Vilakshanam :

- Brahman is not a Karanam also

- **Brahman and world do not have cause effect relationship.**

Brahma Sutra - 2nd Chapter :

- Analysis of Srishti by Many cosmologists, Philosophers.
- **Shankara points logical problems, loopholes...**
- **Therefore never accepts a creation.**
- Ajati Vada - Creation for Junior students.
- Brahman is neither Karanam or Karyam, Lakshanam Svayam...

What is the world?

- World is not a product
- World does not have beginning or end
- That Brahman beyond cause and effect is you...
- No Scientific instrument can identify such an entity because discoveries are happening within time and Space.
- Particle - One entity in creation, Unreal.
- **No means to identify the reality**
- Upanishads alone talk about Brahman, consciousness.
- **Consciousness is not within time and space**
- Consciousness and existence pervades time and Space but not conditioned by time and space.
- That Brahman, absolute consciousness you are.
- Senior Student in Nididhyasanam after Gita, Upanishad course, few Prakarana Granthas, able to claim Brahman.

- Ides are comprehensive and clear in his mind.
- **Student uses this to remind himself of his higher Nature.**
- Spiritual seeker goes to green room in Meditation, puts Vesham
- I am not father, husband, Son.
- They are roles I Play, don't get lost in worry.
- Look from higher Plane of reality, this Drama will come and go.
- **One body comes and goes, we Magnify our problems**
- **Self knowledge De-magnifies the problems.**
- From meditation seat, remember - Gita :

यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha |
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self.[Chapter 2 - Verse 15]

- Chant the verse with a smile, frown goes away, promise given by Vedanta.
- See the benefit here and now
- Brahma Tattu Aham Iha iti Bavayet... Swamiji lover of this verse.

Verse 8 (Simple Verse) :

निर्विकल्पकमनल्पमक्षरं

यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 261 ॥

nirvikalpakamanalpamakṣaram

yatkṣarākṣaravilakṣaṇam param |

nityamavyayasukham nirañjanam

brahma tattvamasi bhāvayātmani || 261 ||

That which is free from Maya, which is infinite and indestructible, which is other than the world of change, which is supreme and eternal, which is permanent and indivisible bliss, untainted 'That Brahman thou art' - Meditate on this in your mind. [Verse 261]

- Ideas invoked in Nididhyasanam.

a) Nirvikalpakam :

- Brahman is without any modifications.

Nyaya :

- Consciousness is an attribute

Sankhya - Yoga :

- Consciousness different from Matter, independent Principle.

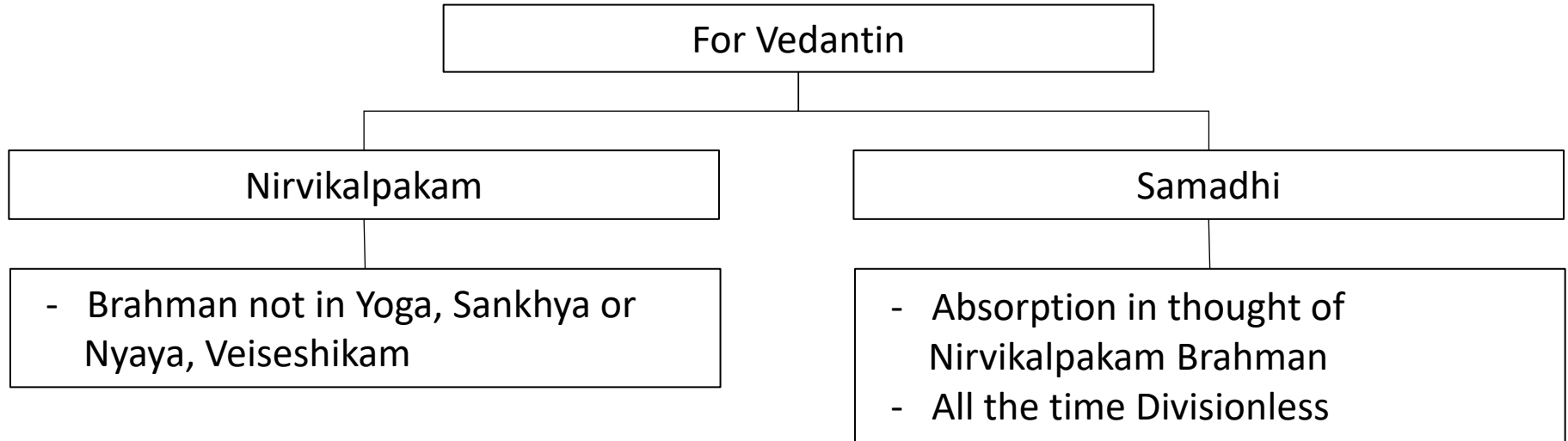
Blunder :

- All Pervasive consciousness is not one
- Every Jivatma is all pervasive consciousness.
- I am all pervading consciousness and there are Many consciousness, again division.

- Paramatma = Superior, all pervading consciousness.

Vedanta :

- **Consciousness not many, but only one.**



- I Entertain thoughts regarding ever divisionless Brahman.

b) Analpam :

- Not finite, not small, infinite, Limitless

c) Aksharam :

- Therefore only, it is imperishable

d) Yatu Kshara - Akshara Vilakshanam :

- Which is different from Perishable and imperishable.

Akasharam (1 st Line)	Aksharam (2 nd Line)
<ul style="list-style-type: none"> - Imperishable Brahman - Gita : Chapter 12 - Verse 3 	<ul style="list-style-type: none"> - Pair has contextual meaning - Gita : Chapter 15 - Verse 16 - Ksharam = Entire Manifest subject to arrival and departure - Aksharam = Same Universe in Unmanifest condition during Pralayam, called Maya

Gita :

ये त्वक्षरमनिर्देश्यं
अव्यक्तं पर्युपासते।
सर्वत्रगमचिन्त्यञ्च
कूटस्थमचलं ध्रुवम् ॥ १२ - ३ ॥

yē tvakṣaram anirdēśyam
avyaktaṁ paryupāsate|
sarvatrāgamacintyaṁ ca
kūṭastham acalaṁ dhruvam || 12 - 3 ||

Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the unchangeable, the immovable and the eternal,.. [Chapter 12 - Verse 3]

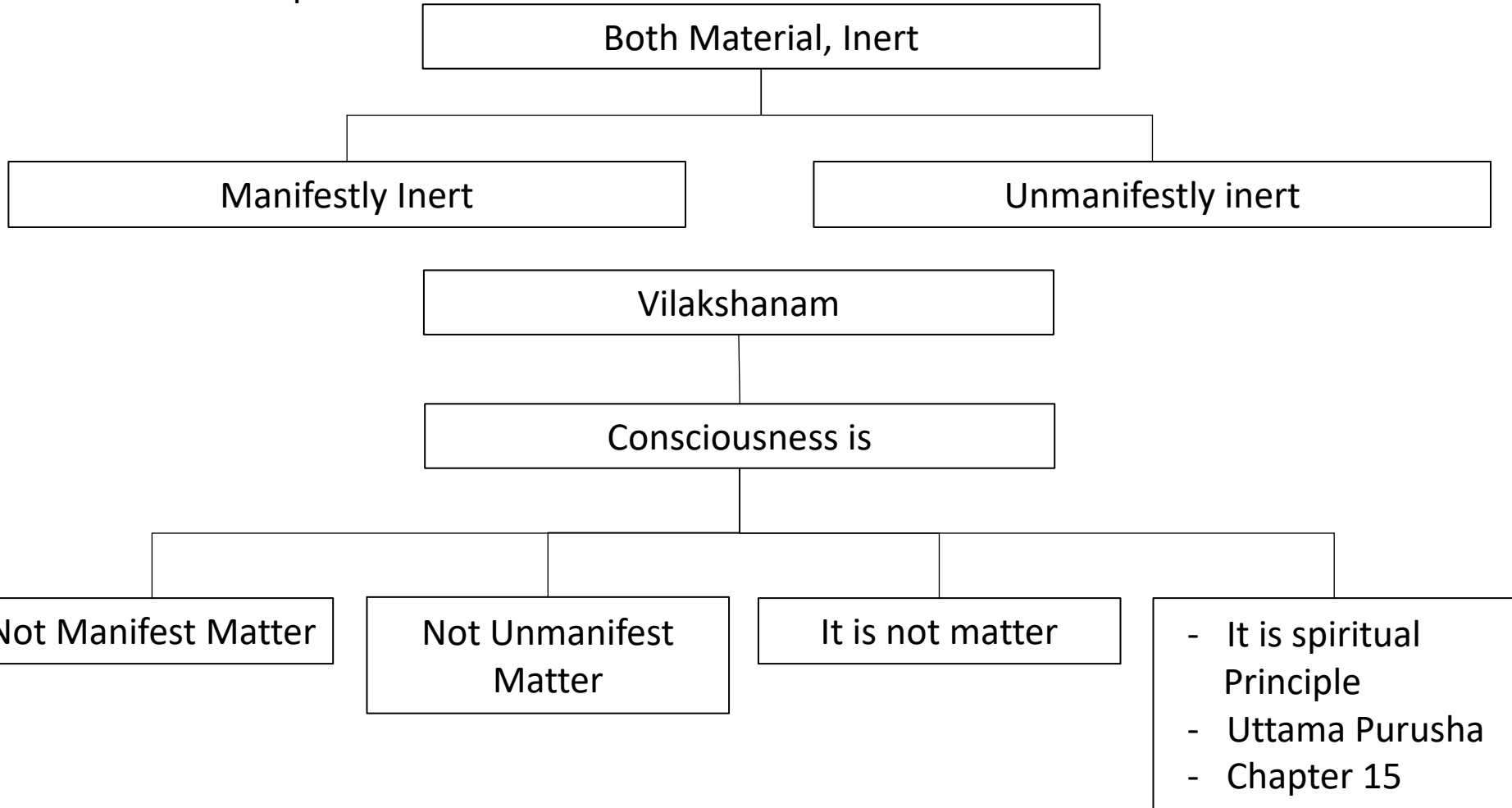
द्वाविमौ पुरुषौ लोके
क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि
कूटस्थोऽक्षर उच्यते ॥ १५ - १६ ॥

dvāvimau puruṣau lōkē
kṣaraścākṣara ēva ca |
kṣaraḥ sarvāṇi bhūtāni
kūṭasthō'kṣara ucyatē || 15 - 16 ||

Two Purusas are there in this world, the perishable and the imperishable. All beings are the perishable and the Kutastha is called the imperishable. [Chapter 15 - Verse 16]

Maya :

- Universe in Potential form
- Karana Prapancha



उत्तमः पुरुषस्त्वन्यः
परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य
बिभर्त्यव्यय ईश्वरः ॥ १५-१७ ॥

uttamaḥ puruṣastvanyaḥ
paramātmētyudāhṛtaḥ |
yō lōkatrayam āviśya
bibhartyavyaya īśvaraḥ || 15 - 17 ||

But, distinct is the supreme Purusa called the highest self, the indestructible lord, who, pervading the three worlds (Waking, dream and deep sleep), sustains them.
[Chapter 15 - Verse 17]

- Purushottamaha = Nirgunam Brahman = Pure consciousness, not Maha Vishnu lying in Adishesha along with Lakshmi, Massaging feet.
- It is Nameless, formless, attributeless all pervading consciousness = Purusha Uttama.
- Brought here in Meditation.
- Brahman is Beyond world and Maya, Different from both, therefore Param, Absolute, Desha - Kala - Ateeta, transcendental

e) Nityam :

- Eternal

f) Avyayam :

- Not subject to exhaustion, degeneration, in exhaustible, indeclinable.

g) Sukham :

- Ananda, Happiness
- Avyaya Sukham = inexhaustible, eternal Happiness
- Any experienceable happiness is Non-eternal = witness of experienceable happiness, original consciousness, Previously studied 2 Classes - Original and reflected consciousness, remember.

h) Niranjanam :

- Without Blemish or Blot, ignorance can't taint Brahman.
 - Blotless, Pure Guru : oh Disciple, in Meditation, don't try to experience in meditation.
 - What experience comes in meditation, it belongs to something temporary.
 - Any experience is temporary
 - Perception is through projected thoughts in the mind.
 - Don't look forward to any experience in meditation, learn to claim such a Brahman I am.
- **I is ever available consciousness which is looking for something.**
- Brahma Tatu Aham Iha iti bavayet...

Verse 9 :

यद्विभाति सद्नेकधा भ्रमा-

न्नामरूपगुणविक्रियात्मना ।

हेमवत्स्वयमविक्रियं सदा

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 262 ॥

yadvibhāti sadanekadhā bhramā-

nnāmarūpaguṇavikriyātmanā |

hemavatsvayamavikriyaṁ sadā

brahma tattvamasi bhāvayātmani || 262 ||

That one reality, which appears variously because of delusion though itself always unchanged and assumes names and forms, qualities and changes, like gold through all its modifications 'That Brahman thou art' - Meditate on this in your mind. [Verse 262]

- Repetition of previous idea
- Brahman is cause without being a cause
- Brahman is Adhishtanam Vivarta Karanam

a) Yatu Tatu Pramatu :

- That sat Brahman which is Pure existence consciousness.

b) Anekadha Vibhati :

- Appears in Manifold ways, Aneka Prakarena

c) Nama, Rupa, Guna Vikriya :

- **World is not a Substance in itself**

- It looks Tangible, substantial, on enquiry - it becomes Molecules, energy field.

- Only names, forms configurations.
- Guna : for each Nama Rupa entity, there are Certain Properties
- World, element, Signature traits, Gunas.

d) Vikriya :

- It does not remain the same
- Subatomic Particles becomes something, contact with light changes the Particle.
- When you try to look, it changes.
- It is slowly happening at fundamental level, world is continuously changing.
- Hence can't say what it is

Vivekachudamani :

तथा वदन्तं शरणागतं स्वं
संसारदावानलतापतप्तम् ।
निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या
दद्यादभीतिं सहसा महात्मा ॥ 41 ॥

*tathā vadantaṁ śaraṇāgataṁ svaṁ
saṁsāradāvānalatāpataptam |
nirīkṣya kāruṇyarasārdradṛṣṭyā
dadyādabhītiṁ sahasā mahātmā || 41 ||*

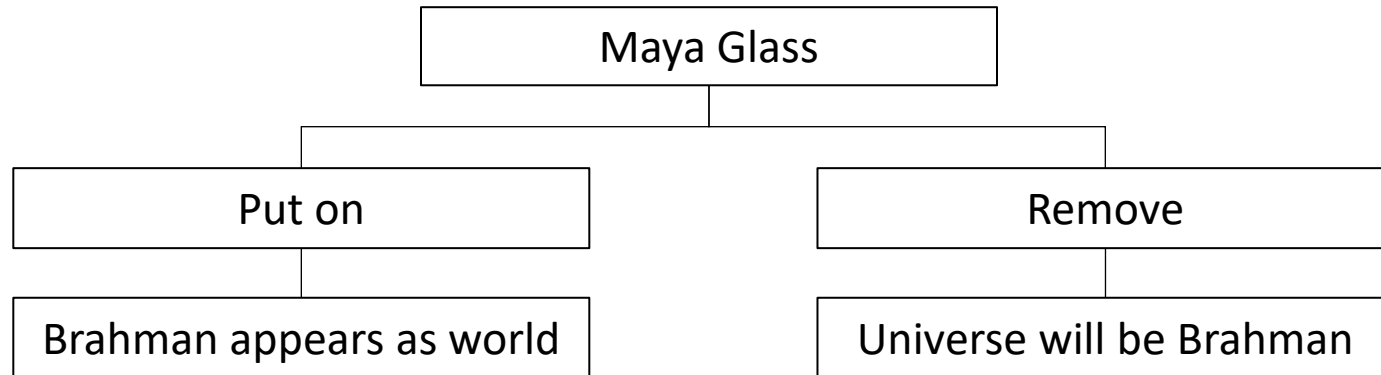
As he speaks, afflicted by and seeking protection from the conflagration of the fire of Samsara, the noble Teacher looks at him in all pity and kindness and spontaneously bestows upon him protection from fear. [Verse 41]

- In Quantum level, there is confusion Galore.
- Cosmology is confusion, called Maya.

- In the form of Name, form, attributes and Changes, one Brahman Vibhati, appears or presents itself because of Bramah, Maya, Moola Avidya.



- There is no world other than Brahman



e) Hema Vatu :

- Svayam Avikriyum

- **Brahman not become the world**
- **Brahman appears as the world**
- **Even when Brahman appears as the world, Brahman continues to be Brahman all the time.**

- When rope appears as Snake, rope continues to be rope.

- **When waker appears as the dream world, waker comfortably continues in the Bed, he has not become the dream world, then he wont wake-up.**

f) Brahman Svayam Avikriyam :

- Vivarta Upadana Karanam by itself undergo a change, Avikriyam, Changeless.

Example :

- Hemavatu Like Gold

Example :

- Milk becomes curd, milk completely changes to become curd, Milk not available.
- If Brahman becomes the world, then Brahman will not be there now.

- **Unlike milk becoming curd, it is like gold becoming chain.**

- Even when gold appears as ornaments, Gold never lost.
- Therefore, we make ornaments.
- Goldness continues, only shape changes.
- In the case of Brahman, it remains changeless.
- Shishya practiced meditation, no more recasting required.

Verse 10 :

यच्चकास्त्यनपरं परात्परं
प्रत्यगेकरसमात्मलक्षणम् ।
सत्यचित्सुखमनन्तमव्ययं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 263 ॥

yaccakāstyānaparam parātparam
pratyagekarasamātmalakṣaṇam |
satyacitsukhamanantamavyayaṁ
brahma tattvamasi bhāvayātmani || 263 ||

That beyond which there is nothing, which is above Maya which is superior to its effects - The universe which is the innermost subjective self, which is of one essence, which is continuous existence-knowledge-bliss, which is infinite and immutable 'That Brahman thou art' - Meditate on this in you mind.[Verse 263] 87

Last Guru's instruction :

a) Yatu Brahman :

- Connected to Yat = Brahman

b) Chakasthi :

- All the time shining, bright light of consciousness - Figurative
- Light is that principle in whose presence things are visually known and in whose absence things can't be visually known
- Every perception proves availability of medium of light even though we forget the light.
- If visually knowing things, they are in medium of light
- We focus on what is in light forgetting medium of light

Extend this principle :

- Consciousness is the ultimate light
- Consciousness is the light in which all things are known not visually
- Audible, smelt, tasted, inferred, known through word, any knowledge

• If things are known, there is another medium in whose presence knowability is there

- Objects have perceptibility in the medium of light, Objects have knowability because of the medium of consciousness
- Don't ignore, take for granted
- Universal all-pervading medium is consciousness medium.

• In the medium of Consciousness, time is knowable, space is knowable.

- Knowability Pre-supposes knowability of consciousness.
- To know that Consciousness, don't require another Consciousness.
- All the knowable objects are known because of medium of consciousness.
- Light does not require another light to illumine.
- Similarly Consciousness is self Evident.
- Every word you are listening because of the Consciousness medium.

Example : Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind.
Through the Atman he obtains real strength, and through Knowledge, immortality.
[Chapter 2 - Verse 4]

- Therefore Brahman is that consciousness which is unmissably evident all the time but we Manage to miss it, search it also

Example :

- I want to see the light - Don't require any effort
- Brahman shines self evidently all the time.

c) Anaparam Paratparam :

- Profound ideas within every Sloka, study, experiment, come to Nididhyasanam, like Rasagulla.

Revision - Verse 10 :

यच्चकास्त्यनपरं परात्परं
प्रत्यगेकरसमात्मलक्षणम् ।
सत्यचित्सुखमनन्तमव्ययं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 263 ॥

*yaccakāstyānaparam parātparam
pratyagekarasamātmalakṣaṇam |
satyacitsukhamanantamavyayam
brahma tattvamasi bhāvayātmāni || 263||*

That beyond which there is nothing, which is above Maya which is superior to its effects - The universe which is the innermost subjective self, which is of one essence, which is continuous existence-knowledge-bliss, which is infinite and immutable 'That Brahman thou art' - Meditate on this in you mind.[Verse 263]

- Gurus last instruction to disciple
- **Guru presents Mahavakyam repeatedly**
- **In each time, different descriptions of Brahman are given so that Student can take the descriptions as his own glory.**
- I have been looking down Upon me as inglorious Jiva, with several inferior attributes, Ever dissatisfied I Jiva Bhava, consciously replaced by Brahman Bava and to Re-inforce this Brahman Bhava, every attribute, feature of Brahman, I look Upon as myself.
- Brahman is Anantham I practice Saying I am Anantham, Nityam, Shuddam...
- All features of Upanishad, I choose a few Features and Re-inforce Brahma Bhava.

- Brahman bhava Prabali Karanam, Jeeva Bhava removed in Private thinking.
- It is utilised as temporary costume for the sake of worldly Vyavahara for transactions, Jiva Bhava is required.
- I Keep it enough for doing my duties and transactions.
- **I Don't allow it to overwhelm me with a sense of limitation.**

Diagnoses of our problem by Vedanta is :

- Sense of limitation = Samsara
- Claiming Limitlessness = Moksha
- Parichinna Iva Agyanat, I feel as though limited due to ignorance
- Tan Nashetati Kevala
- When sense of Limitation goes away, there is no Limitation.
- I am the only Limitless one in the entire Cosmos.
- Whole 'Nididhyasanam' is displacing limitation with Limitlessness.

Shankara = You are Brahman :

- In 3 Lines, features of Brahman are Said.
- You have to take those features, without intellectual Jerk, reservation, diffidence, Sacrilege.
- What will others think, need not do in front of others but in green room, in Privacy; I should be able to do that.

- It has to be Re-inforced, until no more necessity is there, for Re-inforcement, it becomes Natural to me,
- **Big leap in Spirituality! Whenever I think of me, I think of Brahman.**
 - Think of Perfection - Think of Raymond..
 - Think of Beauty - Think of Ponds
 - Think of Health - Think of Colgate, not factual.

Here :

- **Think of me**
- **Think of Brahman**

- Both identical not conditioning not factual, it is Deconditioning.
- False conditioning - I am Jiva
- Deconditioning false Jiva Bhava with Brahma Bhava
- Think of yourself as Brahman, don't look around.
- Until it spontaneously happens, do 'Nididhyasanam'
- When it happens spontaneously, it is called Jnana Nishta, Sahaja Samadhi, Brahmi Sthithi, Brahma Nishta.
- Ratho Uttdata Metre

a) Yatha Brahma Chakasthi :

- Brahman is Available all the time in the form of Consciousness.

- Wall is known, person is known.

• **Knownness of everything is because of eternal changeless consciousness.**

- Knownness reveals consciousness, isness reveals existence.

- **There is nothing, you are also Aware of that.**

- **There is no time when there is absence of isness and Knownness.**

In Sleep :

- **Isness and Knownness is there, because of Dormant state of mind, isness and Knownness in sleep is not in active form.**

- When I wake-up, isness and Knownness gets activated comes back.
- I was asleep (Isness)
- I knew nothing, knownness is there, everything is happening in the medium of existence and consciousness = Satyam, Jnanam Anantham Brahman is everywhere, Chakasthi, Svayam Prakashati Chakas Datu...

b) Anaparam :

- Aparam, Karyam, product, comes later, Anantharam.
- Cause - Purvam - Karanam
- Anaparam = without a Karyam
- Brahman is not an effect, product and it is without a Karyam.
- Brahman does not produce anything really.
- When world appears in Brahman, it seems to be a product of Brahman.

- When snake appears on rope, it appears to be product born of Rope.
- Really world not product of Brahman.

c) Parat Param :

- 'Nididhyasanam' should come after Upanishad
- Many not interested in Moksha, but interested in Spiritual, information and improving their life.
- For them Gita enough, through Karma Yoga, Bhakti, Values, improves quality of life.
- When seekers of Moksha, and serious, and want thorough knowledge, Gita is not sufficient.
- Bhagawatam not sufficient, Upanishad compulsory, internalize the teaching.
- Untranslatable Sanskrit words

Danda for Sanyasi Staff :

- Material - 3 or 1 - Tridandi, Ekadandi...
- Viparita Bavana with Swamiji, some Avoid Sanskrit, without Sanskrit some teachers teach and Successful.
- Every word has different contextual meaning.

Song :

- Paratpara Parameshwara, Parvati Pare Parameshwara, Pashupati Pare Parameshwara...

1 st Para	2 nd Param
Maya	Superior

- Superior to Maya, transcending Maya.
- **Brahman is Superior to Maya**
- **Brahman has existence of its own**
- **Maya Depends on Brahman for its existence**
- Isness comes from Brahman
- Maya depends on Brahman for its existence.

- **Brahman depends on Maya to get Ishvara Status in the empherical world, without Maya, Brahman not Srishti, Sthithi, Laya Karta.**

Soundarya Lahari Explains this :

- Brahman requests Maya, male requests Assistance of female, to be a father.
- Brahman and Mrs. Brahman = Maya in empherical world, Maya is respected.
- Isness of Maya belongs to Brahman, Brahman is independent Principle, hence Superior to Maya.

Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

d) Pratyak Eka Rasam Atma Lakshanam :

- Pratyak innermost principle within every Living being.
- Annamaya, outer, Sthula Sharira dropped in death
- Sukshma Sharira outer, dropped every Pralayam
- Karana Shariram outer Dropped during Videha Mukti.
- 3 Sharirams called outer, because I can Keep on dropping

Example :

- Rocket Launch drops 3 fuel tanks, 3 Stages - Go to space, Moksha

Droppable	Undroppable
- Outer	- Consciousness I - Innermost Principle

e) Eka Rasaha :

- Eka = Non-dual, inner spiritual Principle, free from Substance - Attribute status

Rasaha :

- Substance attribute combination dichotomy

Consciousness not Substance or attribute pair
--

- Matter alone comes under Substance attribute Pair.
- It is not a thing, but entity, Mind bewildered, stumped.
- Something neither substance or Attribute, don't conceive anything.

- Just say “I am that”

- **Spiritual Principle, innermost level of living beings, therefore called Atma, I, self**

f) Atma Lakshanam iti Lakshanam Yasya :

- Referred to as Atma
- Brahman is available as self - I not 2nd / 3rd person.
- It is 1st Person singular
 - Think of Brahman
 - Think of My ‘Self’
- Brahma Vidya for Jnani is his own Biography for teacher, Guru, Teaching Vedanta is teaching his autobiography, Jnani enjoys.

g) Satya Chit Sukham :

- Satyam, Jnanam, Anantham, Anandam.
- Satyam - Pure existence, Absolute reality
- Chit - 5 Featured consciousness
- Sukham - Not Ananda Experienced in the mind
 - Not reflected happiness but Original happiness which is myself, not object of experience.

Chandogyo Upanishad :

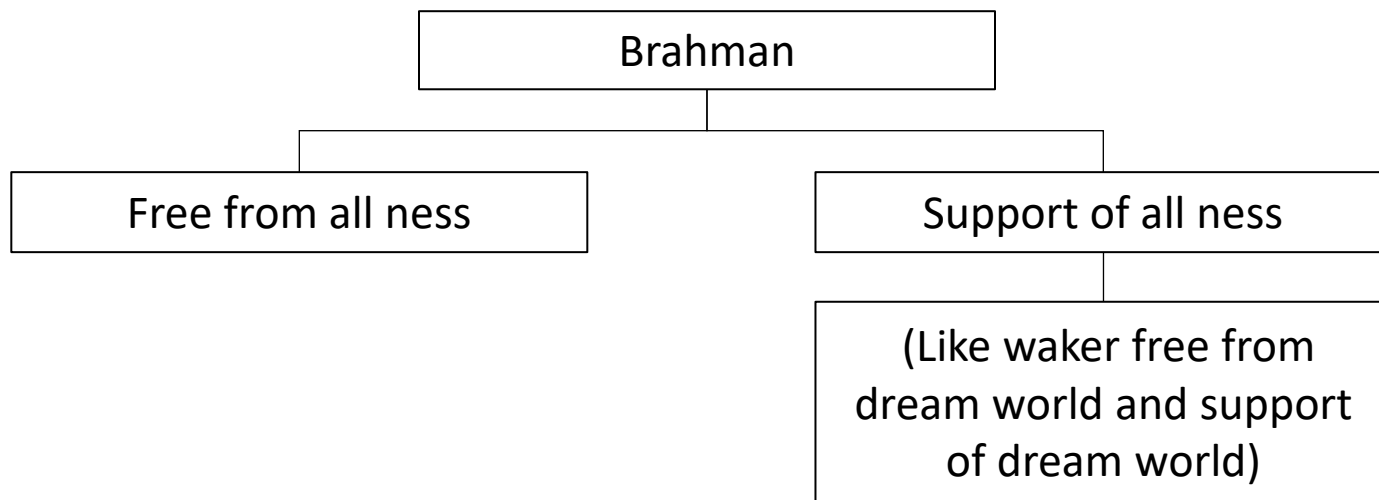
यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsitaṃ iti bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

h) Anantham :

- Limitless Desha, Kala, Vastu Paricheda Vastu Anantham.
- No Space wise, timewise, Ness-object wise Limitation.
- Table has Tableness - No Chairness
- Man has Manness - Womenness not there
- Every object is Particularized object, got has a Particular, ness which is a Limitation called Vastu Paricheda.
- Brahman not one of the things in the world, it is free from ness, different from all Objects.
- No second thing, even if there is 2nd thing, that ness belongs to Brahman only.
- Brahman is the Content of all objects in the world ness in them.
- Spaceness, Airness, Earth-ness belongs to Brahman.



- Free from Space wise, timewise, Object wise Limitation

i) Avyayam :

- Inexhaustible, Anantham, free from declention
- 3 Lines - Paroksha Jnanam, Brahman Like that

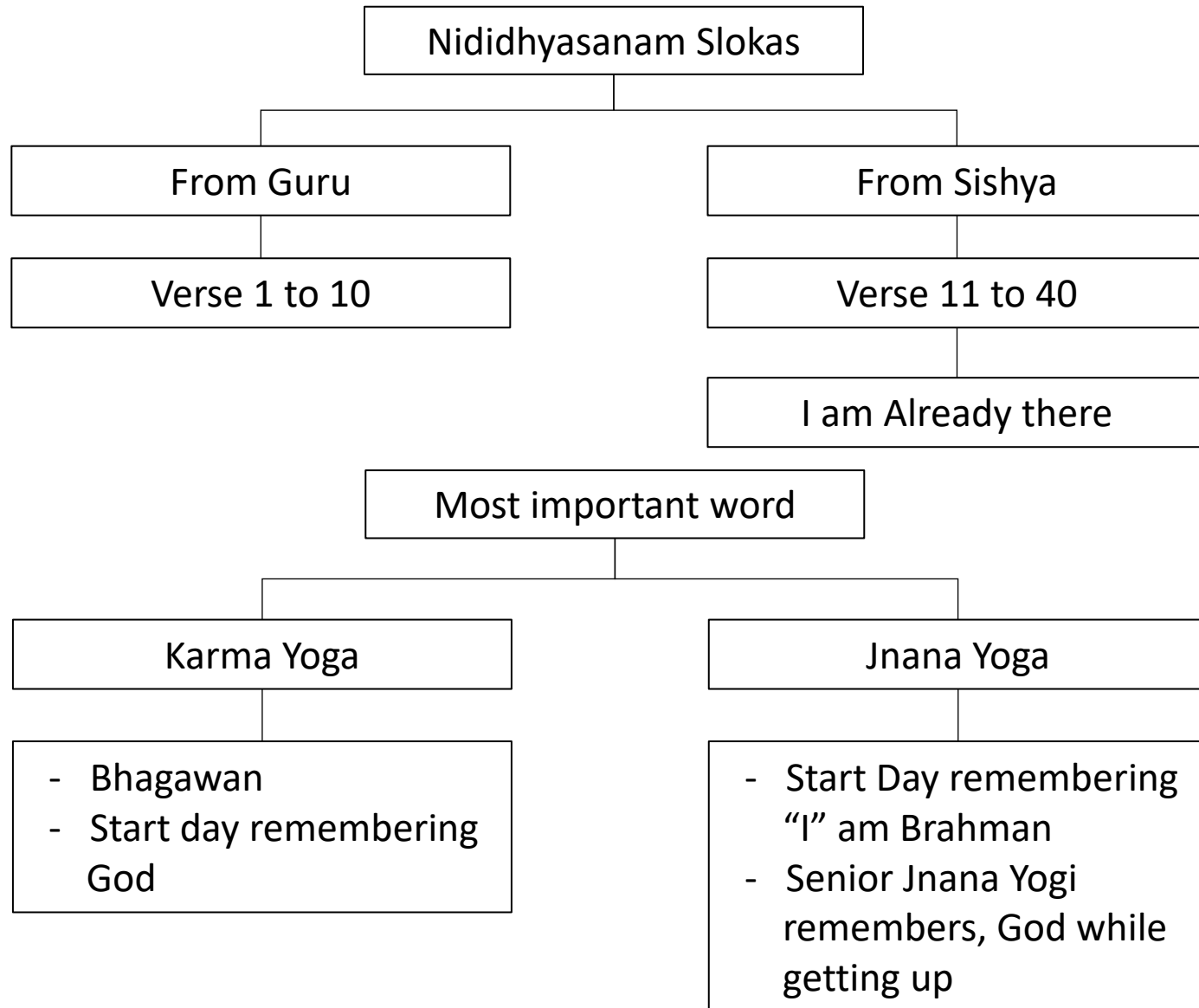
4th Line :

- Paroksha converted to Aparoksham - That Brahman I am.

Verses 254 to 417 - Nididhyasanam :

- Replacing Individuality not easy, Shankara goes on - Blasting verses.
- Shishya got the message, had confidence
- Shishya Jagarja - Roared - I am no more Jiva, I am Brahman, everything.
- Shishyas reply to Guru, how he looks Upon himself as a result of teaching and Shishya thanks the Guru.

- Previous series 102 - Repeated - Beginning of 'Nididhyasanam' Sloka.



- Transcend religion to come to spirituality.

Pratah Smaranam Sloka :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्नाजागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

*Prātaḥ smarāmi hrudī samsphuradātmatattvam
saccītsukham paramahamsagatim turēyam
yatsvapna jāgarasussuptamavaiti nityam
tadbrahma niskalamaham na cha bhutasaṅgha.*

At dawn I remember the Reality which is the Self, shining brilliantly in the heart, existence-consciousness-happiness, the goal of Paramahamsasannyasins (sages), the Fourth; That which knows always the states of dream, waking and deep-sleep, that *Brahman* which is partless I am, not the cluster of elements. [Verse 1]

- Spirituality transcends religion.

Ishvara Pradhana	Atma / Aham Pradhana
<ul style="list-style-type: none">- Religion and Karma Yoga- Not shedding Jiva Bhava- Ishvara is everything, great- No change- Basic Issue - I am finite Jiva not handled- Start Ishvara Bhava	<ul style="list-style-type: none">- Jnana Yoga- Attack finite Jiva Bhava centered on Aham- Aparoksha Brahman- Goes by Aparoksha Jnanam, transcend religion- Start Day with Aham, Atma Bhava

- Moksha requires Aham Centered transformation... Any amount of religious Practices will not help Moksha.

God is Great	I am Great
<ul style="list-style-type: none"> - Bhakta - Heart Melts 	<ul style="list-style-type: none"> - Jnani

- Previous series 102 - Repeated - Beginning of 'Nididhyasanam' Sloka.

Pratah Smaranam Sloka :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं
सच्चित्सुखं परमहंसगतिं तुरीयम् ।
यत्स्वप्ना जागरसुषुप्तिमवैति नित्यं
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

*Prátah smarámi hrudi samsphuradátmatattvam
saccítsukham paramahamsagatim turèyam
yatsvapna jágarasussuptamavaiti nityam
tadbrahma niskalamaham na cha bhutasañgha.*

At dawn I remember the Reality which is the Self, shining brilliantly in the heart, existence-consciousness-happiness, the goal of Paramahamsasannyasins (sages), the Fourth; That which knows always the states of dream, waking and deep-sleep, that *Brahman* which is partless I am, not the cluster of elements. [Verse 1]

प्रातर्भजामि मनसा वचसामगम्यं
वाचो विभान्ति निखिला यदनुग्रहेण ।
यन्नेतिनेतिवचनैर्निगमा अवोचं
स्तं देवदेवमजमच्युतमाहुरग्र्यम् ॥२॥

*Pratarbhajámi manasá vacasámagamyam
vacho vibhánti nikhilá yadanugrahena
yanneti neti vacanair nigamá avocam-
stam devadevamaJam achyutam áhur agryam.*

At dawn I sing the praise of That which is unattainable by mind and speech, but by the grace of which all words shine. That which the scriptures declares through the words 'not this', 'not this'- That God of gods, they say, is unborn and un-changing. [Verse 2]

Huge mall - Pratasmarami :

- I lend existence to whole creation, no 2nd thing other than me
- Theoretically see whether you Practice or not

1st :

- Express gratitude was terribly frightened Shishya, wanted to be free

Verse 11 :

उक्तमर्थमिममात्मनि स्वयं
भावयेत्प्रथितयुक्तिभिर्धिया ।
संशयादिरहितं कराम्बुवत्
तेन तत्त्वनिगमो भविष्यति ॥ 264 ॥

*uktamarthamimamātmani svayaṁ
bhāvayetprathitayuktibhirdhiyā |
saṁśayādirahitaṁ karāmbuvat
tena tattvanigamo bhaviṣyati || 264 ||*

One must meditate with the intellect in one's heart on the truth indicated above by means of scriptural arguments. By These means, one will realise truth without any doubts and the like, just like water in the hollow of one's hand. [Verse 264]

a) Now Says Dhanyoyam :

- I am the most fortunate one
- Express gratitude

b) Krtakrtyoham :

- Have total fulfillment because I have Poornatvam.

c) Vimuktoham - Brahma Bhava :

- Free from intellectual Samsara of Ahamkara and Mamakara is gone.
- I am free from Jeeva Bhava, consequently emotional Samsara also has reduced, Frequency and intensity of Disturbances Reduction is gradual happening process.

d) Bhavagrahat :

- Free from Crocodile of Samsara, as a Jiva I am Samsari, as Brahman, I am Asamsari.

e) Nitya Ananda Svaroopoham :

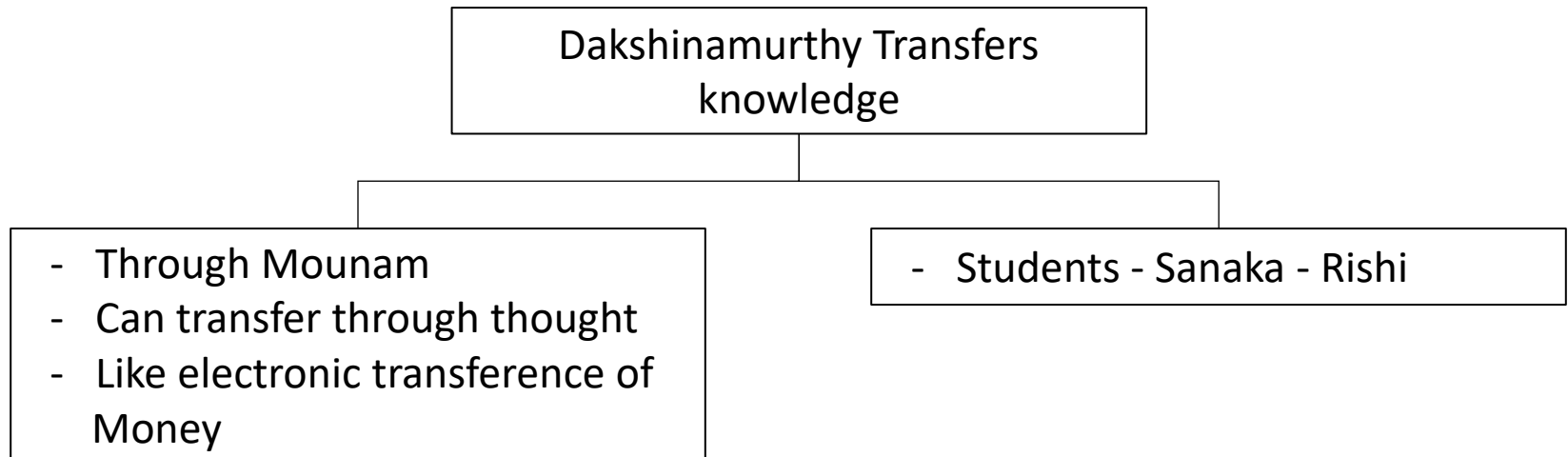
- I donate happiness to all Minds in entire creation.
- Anyone smiling anywhere, I am reflecting in his mind

f) Poornoham :

- Poornaha, I am complete
- I Don't lack, miss anything
- **Don't have self inadequacy which is responsible for several emotional problems.**
- When I am inadequate, I compare my neighbor, car he uses... Benz / Nissan, Status, 3BHK, Dress, Shoes, feel small.
- Have to climb... Struggle to become somebody else.
- **I am happy for you, I am never unhappy for myself.**
- Sanyasi have no jealousy, Poornoham.

g) Tvat Anugrahat :

- This would not have happened without your teaching.
- Primary blessing of Guru = Teaching, knowledge transferred only through Spoken words.
- In all Upanishads, Guru gives knowledge by teaching, not touching the head, no Diskshas.
- They bless and Purify mind, distant Pranic healing.
- We require transformation through words.



- Telepathic transference of knowledge is extraordinary.
- 28 biographies of Shankara, BC / AD controversy in Mattams exist even today.
- Commentaries Available, transferred wisdom to Totataka Acharya.
- We get confused with communication
- Vedanta Upadesha = Initiation = Consistent teaching - Gives liberating teaching.

- Other Disksha for purification
- Provacha - Guru taught

Gita :

तमुवाच हृषीकेशः
प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये
विषीदन्तमिदं वचः ॥ २-१० ॥

tamuvāca hr̥ṣīkeśaḥ
prahasanniva bhārata |
senayorubhayormadhye
viṣīdantam idaṁ vacah || 2-10 ||

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

- No Manasa, Chakshu, Sparsha diksha, Krishna taught...
- In Maya world, anything Happens

Brihadaranyaka Upanishad :

- Purusha Vidha Brahmanam - Shankara explains other methods for Jivas with extraordinary Upadhis.
- Ordinary human have to go through Sravanam.
- Guru graced Shishya with teaching introduction by Shishya, Later what shishya did in Nididhyasanam.

Verses 263 to 487 :

- Significance of Nididhyasanam, How shishya looks Upon himself?

Verse 12 :

सम्बोधमात्रं परिशुद्धतत्त्वं

विज्ञाय संघे नृपवच्च सैन्ये ।

तदाश्रयः स्वात्मनि सर्वदा स्थितो

विलापय ब्रह्मणि विश्वजातम् ॥ 265 ॥

sambodhamātram pariśuddhatattvam

viññāya saṅghe nṛpavacca sainye |

tadāśrayaḥ svātmani sarvadā sthito

vilāpaya brahmaṇi viśvajātam || 265 ||

In this cause-effect bundle, realising knowledge absolute free from ignorance and its effects, like the king in an army, resting in that knowledge, ever established in your own self, merge the universe into Brahman. [Verse 265]

- Negates Jiva Bhava, appear as Jiva for all others.
- In My vision, I am not Jiva
- **I get Jiva Bhava because of my association with 3 Bodies.**
- Identified with 3 Bodies = Visesha Abhimana.

Intellectual Conclusion :

- **I am Sthula, Sukshma, Karana Shariram, therefore I am Jiva, Negates each one of them.**

a) Asangoham :

- **I don't have Sharira Trayam Anatma, connectionless, relationless**
- **Not physically far away but is a lower order of reality.**

- **Waker projects dream body in dream**
- **Waker sheds the wakers body in the bed, puts on dreamers body to do dream transactions.**

- What is the relationship between wakers and dreamers body?

Waker	Dreamers Body
- Vyavaharika Satyam	- Pratibhasika Satyam - Mental Projection

- Waker and dream body can't have a relationship.
- It is a loose relationship used for dream transactions.
- Do Dream travel, with Dream body.
- Imagine dreamer knows, I am a waker, I am putting Vesham of dream body.
- I am really the waker, the higher order of reality.

- **My Connection is Adhyasa Sambandha.**
- **Superimposition relationship**

- Similarly, Jnani Shishya remembers, I am the super waker - Brahman.
- I With Maya Shakti have projected this body for Playing - My Leela
- I don't have past or intrinsic connection with 3 Shariram's, says Jnani

b) Anangoham :

- I am without this physical body, Sthula Shariram.

- What is Mithya, is as Good as absent, Angaha = Sthula Shariram.
- I am with Mithya Sthula Shariram.

Example :

- I have no Money or I have Fake money both same...

c) Alingoham :

- Without Sukshma Shariram
- Na Vidyate Sukshma Sharire yasya...
- I don't have Sukshma Shariram.

d) Amaloham :

- **Malam = Impurities - Karana Shariram, Biggest impurity of ignorance**
- **I am free of ignorance.**

- Karana Sharira Vilakshana, Rahitaha
- I am not them, I am free of them...
- I am without 3 Bodies

e) Abhanguraha :

- Without Nashaha, imperishable

Shariram	Perishes at
<ul style="list-style-type: none"> - Sthula - Sukshma - Karana 	<ul style="list-style-type: none"> - Death - Pralayam - Videha Mukti

I am consciousness - Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- How mind hovers around all Vedantic concepts.
- I revise my own perception of myself
- **At end of Nididhyasanam, my outlook should change.**
- Revision of self perception.

Lecture 7

Revision - Verse 12 :

सम्बोधमात्रं परिशुद्धतत्त्वं
विज्ञाय संघे नृपवच्च सैन्ये ।
तदाश्रयः स्वात्मनि सर्वदा स्थितो
विलापय ब्रह्मणि विश्वजातम् ॥ 265 ॥

*sambodhamātraṁ pariśuddhatattvaṁ
vijñāya saṅghe nṛpavacca sainye |
tadāśrayaḥ svātmani sarvadā sthito
vilāpaya brahmaṇi viśvajātam || 265||*

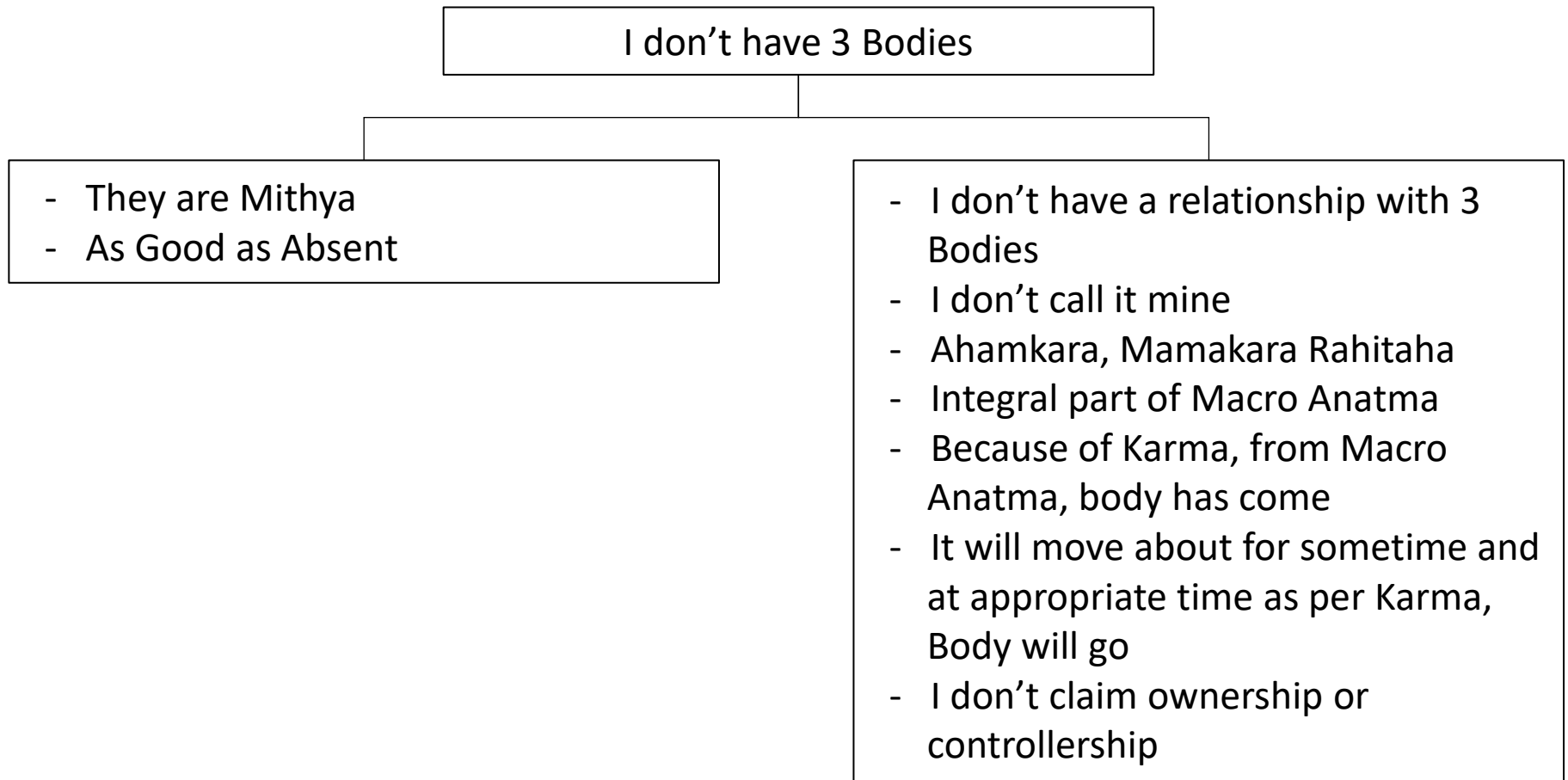
In this cause-effect bundle, realising knowledge absolute free from ignorance and its effects, like the king in an army, resting in that knowledge, ever established in your own self, merge the universe into Brahman. [Verse 265]

- All these words are descriptions of my real self, revealed by the Scriptures which I am supposed to have studied and Understood.
- They are meaningful to me and I should not have any doubt.
- During Nididhyasanam, we don't remove our doubts.

Any doubt, handle by proper thinking, reasoning during Mananam.

- No Arguments, Steps, arriving at conclusions in Nididhyasanam.
- Only invoking conviction already received in Sravanam and Mananam.
- Here giving steps, Arguments for clarity.
- Student has already practiced Sharira Traya Viveka, now invoking and asserting.

- Anangoham - Sthula Sharira Rahitaha
- Alingoham - Sukshma Sharira Rahitaha
- Amaloham - Karana Sharira rahitaha



- All these ideas are around in my intellect.
- I am not the body, I am not connected with the Body (Asangaha)
- Satyam can't have relationship with Mithya
- Rope unconnected with Mithya Rope Snake.

e) Abhanguraha :

- Bhanga rahitaha Nasha Rahitaha.
- I don't have any end, Sthula - Sukshma - Karana ends during Videha Mukti, I continue...

f) Prashantoham :

- I Atma, am ever tranquil, Shantaha
- During meditation, mind is tranquil, here not mental tranquility but ever tranquil consciousness, nature of me, even when mind is Turbulent.
- I am Non-turbulent consciousness illuminating the Turbulent mind.
- Here tranquility of Atma

f) Ananthoham :

- Antha Rahitaha free from time, Space, Ness, limitless.

g) Amaloham :

- Free from impurity, free from Karana Shariram, Avidya impurity, Moola Vidya Impurity.

h) Chirantanaha :

- I am Eternal...

Verse 13 :

बुद्धौ गुहायां सदसद्विलक्षणं
ब्रह्मास्ति सत्यं परमद्वितीयम् ।
तदात्मना योऽत्र वसेद्गुहायां
पुनर्न तस्याङ्गगुहाप्रवेशः ॥ 266 ॥

*buddhau guhāyām sadasadvilakṣaṇam
brahmāsti satyam paramadvitīyam |
tadātmanā yo'tra vasedguhāyām
punarna tasyāṅgaguhāpraveśaḥ || 266||*

In the cave of the intellect is Brahman, other than the gross and the subtle, existence, supreme and non-dual. He no more enters the mother's womb who dwells in this cave as Brahman. [Verse 266]

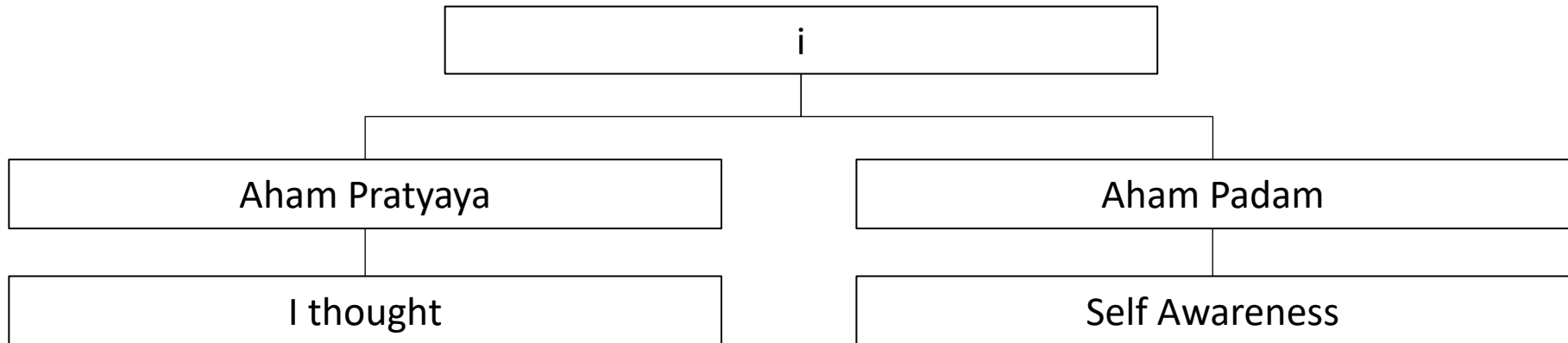
Technical Aspect :

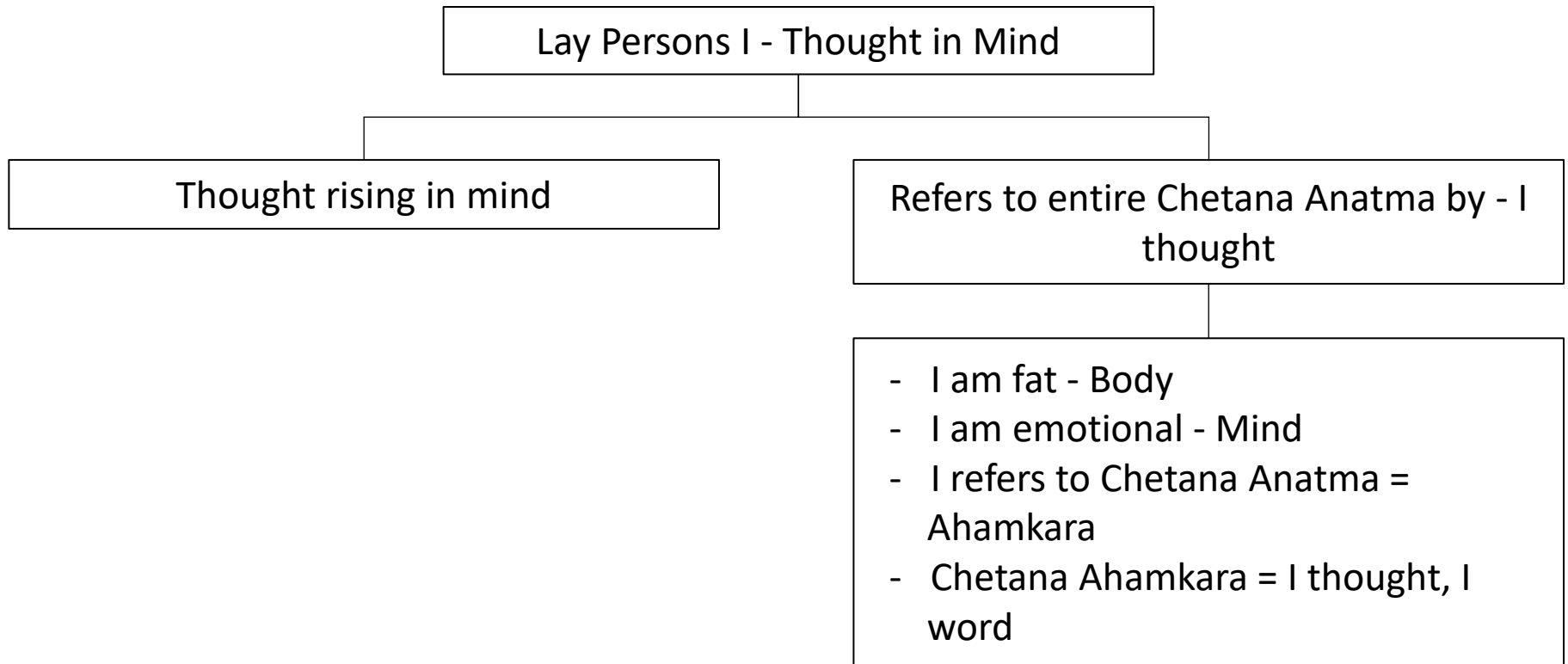
- Tayor Vivekah Katha Meka Uchyatam?
- How to differentiate Atma - Anatma

Answer :

Anatma	Atma
<ul style="list-style-type: none">- 3 Bodies- Jadam by themselves- Body, Mind, intellect, world 5 Elements, mike, wall, Mobile- 3 Sharirams borrow consciousness from Atma- Chidabasa, Pratibimba	<ul style="list-style-type: none">- Is of Nature of Consciousness- Self

Atma	Borrowing	Wall
<ul style="list-style-type: none"> - Chaitanyam - Here Awareness of Atma can't create self Awareness 	<ul style="list-style-type: none"> - Karana - Sukshma - Sthula Chetana Anatma - Sentient Anatma with Borrowed sentiency - Atma Pervades Chetana Anatma - I Awarenesss and self awareness present - In Human self Awareness expresses as Aham I and thought I 	<ul style="list-style-type: none"> - Achetana Anatma - Atma pervades Achetana Anatma - Pervaded by Atma, wall has no self awareness or awareness of Surrounding





- Ahamkara = Anatma and Borrowed consciousness
= Chidabasa Sahita Anatma
= Chit Pratibimba Sahita Anatma
= Chetana Anatma

Chaitanyam :

- Technical word = Atma = All Pervading
- Chaitanyam pervading Chetana Anatma = All pervading
= Reflected Consciousness

Chaitanyam is there in

Chetana Anatma

- is Called Sakshi, Specialized

Achetana Anatma

- Insentient Anatma
- Stone

We are Mixture of

Ahamkara - Chetana
Anatma

Karta, Bokta Pramata

w.r.t Karma Indriyas

- Karta
- Doer

w.r.t Jnana Indriyas

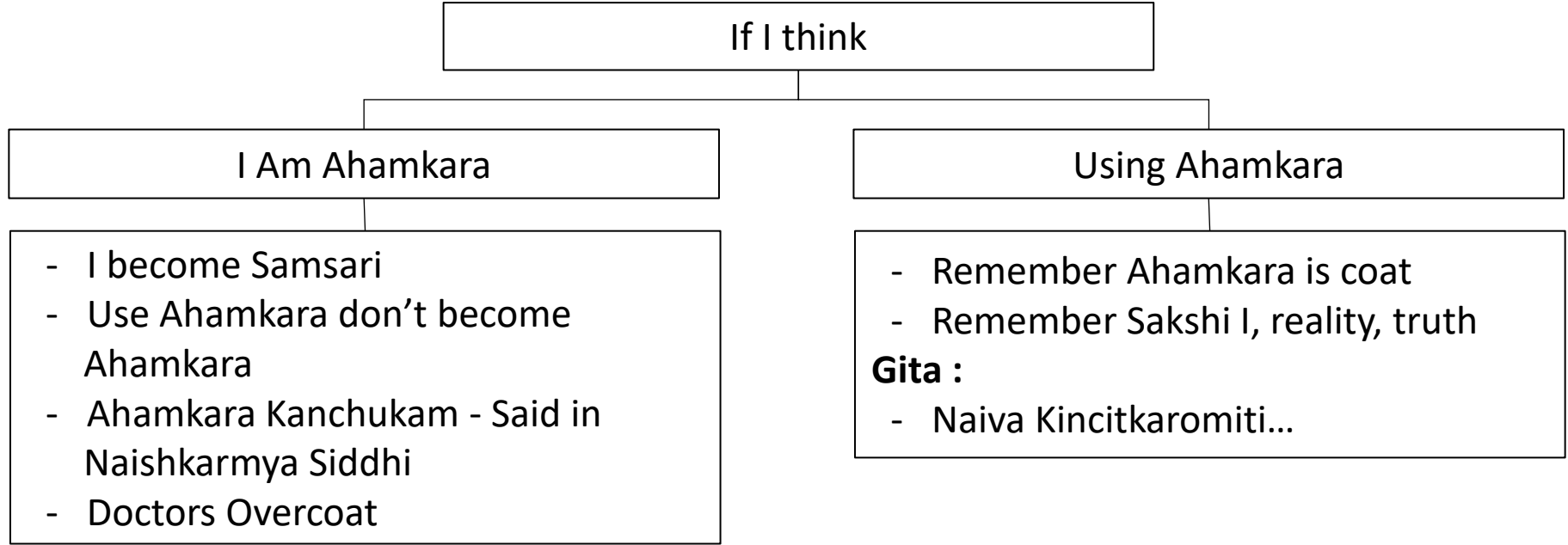
- Pramata knower
- Bokta Enjoyer
- Jnanata

Sakshi

- Free from Modification
- Can't do anything
- Passive, by Lending reflection, it blesses
- Does not do anything
- Akarta
- Abokta
- Apramata

- Involves modification.

- Nididhyasanam is a process by which I invoke Sakshi I Chaitanyam
- During Vyavahara, I invoke - Ahamkara I
- In Nididhyasanam, I invoke - Sakshi I
- Invoking Ahamkara I is required, blessing.

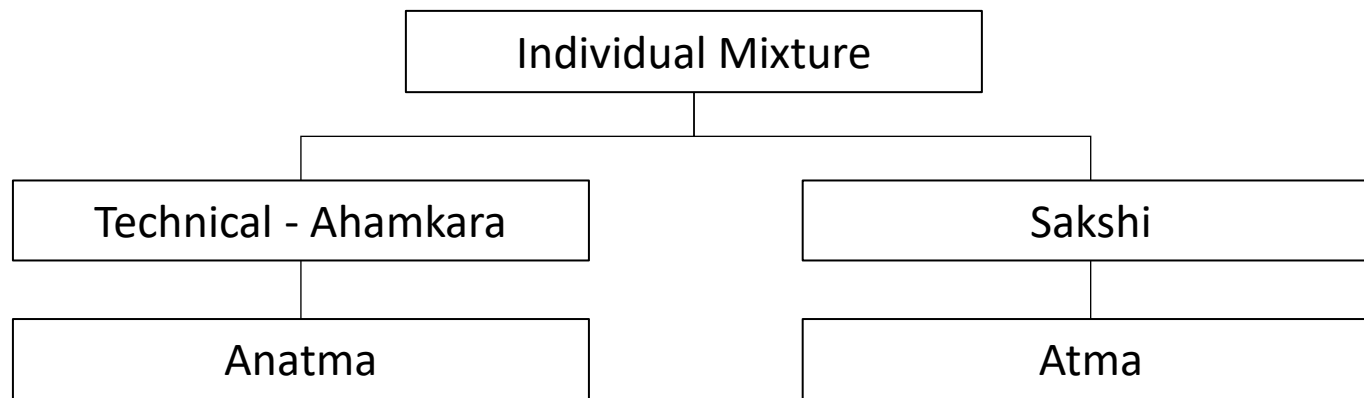


Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

**naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||**

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]



- Transactions done by Mixture Alone.
- Pure Atma or Anatma can't do any transaction.
- Anatma borrows chit, Does not have Chit.
- Aham Brahma Asmi - who says?
- Neither can say that individually
- **Jnani - Ahamkara Says Aham Brahma Asmi**
 - Jnani Excludes Ahamkara Component intellectually, by Bhaga Tyaga Lakshana
 - Physically if you remove, you can't say Aham Brahma Asmi.
 - **Word - I - Lakshanaya refers to Sakshi component, I Sakshi am Brahman.**
 - Practice this in Nididhyasanam

a) Akartaham :

- Real I behind Ahamkara Kanchukam overcoat.

b) Aboktaham :

- Therefore I am Abokta, as Karta generate Punya - Papam and face consequences of Punya - Papam.

- Karta - Bokta Ahamkara is a Samsari, associated with Sanchitam, going through inexplicable Prarabda, Generating Agami.
- Ahamkara, ever generating Samsara, has Karma.
- Sakshi, ever Asamsari

- **Invoke Sakshi, Accept Ahamkara**

- Family, health, Business problems, stand aloof and say Ahamkara is going through situations.
- Work on remedies.
- Apariharya Artha - Choiceless situations will be there.
- Ahamkara goes through Prarabda problems, remember, this will also pass away.

- **This objectivity w.r.t Ahamkara, I will get if in Nididhyasanam I practice objectivity.**

c) Avikaraha :

- Bashyam study involved
- Na Vidyate Vikaraha Yasya....
- I don't have any modification.

d) Akriya :

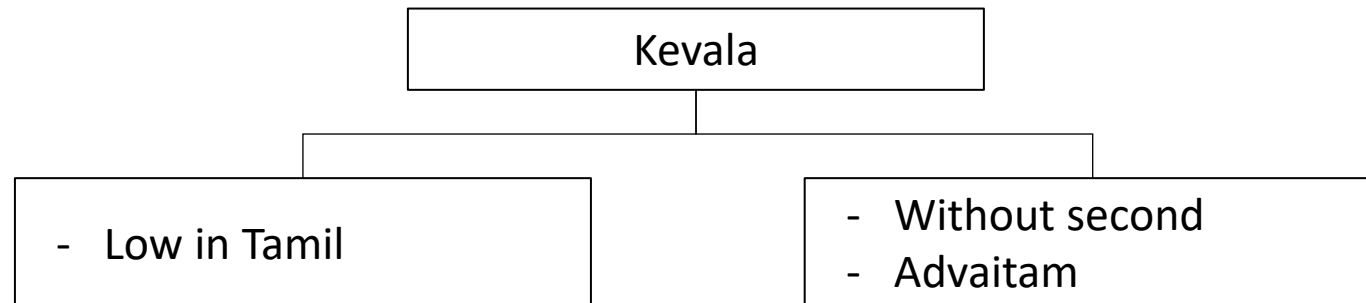
- Akarta, Actionless
- Na Vidyate Kriya Yasya
- No Action, therefore not doer.

e) Shudha Bodha Svarupoham :

- **I am pure consciousness, Sakshitvam status is incidental when Ahamkara is seen, but Sakshi is eternal.**
- I am of the nature of 5 Featured consciousness.

f) Kevaloham : How I am Non-dual?

- There are 3 Bodies, entire world
- 5 Elements, 5 Elementals



How Jnani claims I am Non-dual :

- When he is experiencing the world?
- **In Advaitam alone - it is possible, Non-duality does not require disappearance of the world.**
- No need to go to Samadhi to experience Non-duality.
- **I am Non-dual even now, because I clearly know - Anatma is Mithya**

Example :

- See image in Mirror, 2 Exists, order one cup of coffee.

- Experience second, but don't include it by Bhaga Tyaga Lakshana.
- Non-duality not a state of experience.
- It is Claiming by clear knowledge of Mithya world as lower order of reality.
- Aham Satyam - Jagan Mithya
 - Experienced, not counted, by Jnani
 - Lower order of reality

Dasha Sloki - Nirvana Dashakam :

न भूमिर्न तोयं न तेजो न वायुः
 न खं नेन्द्रियं वा न तेषां समूहः ।
 अनेकान्तिकत्वात् सुषुप्त्येकसिद्धः
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

*na bhūmir-na toyam na vāyur-
 na kham nendriyam vā na teshāṁ samūhah,
 anaikāntikatvāt sushuptyekasiddhas-
 tadeko'vashishtah shivah kevalo'ham. (1)*

Neither earth, nor water, nor fire, nor air, nor ether, nor sense-organ, nor their aggregate (am I) because they are inconstant. That which is the one established in sleep, that one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 1]

- Tadeko Vashishtah Shivah Kevaloham (End)
- Shankara meets Govinda Bhagawat pada in Madhya Pradesh, walked up from Kerala to Madhya Pradesh to learn Vedanta.
- Guru Asked : Who are You?
- Shankara : Gave out 10 Verses

- Lord Shivas incarnation = Shankara, already knew self.
- We use 10 Verses for Nididhyasanam.

Madhusudhana Saraswathi :

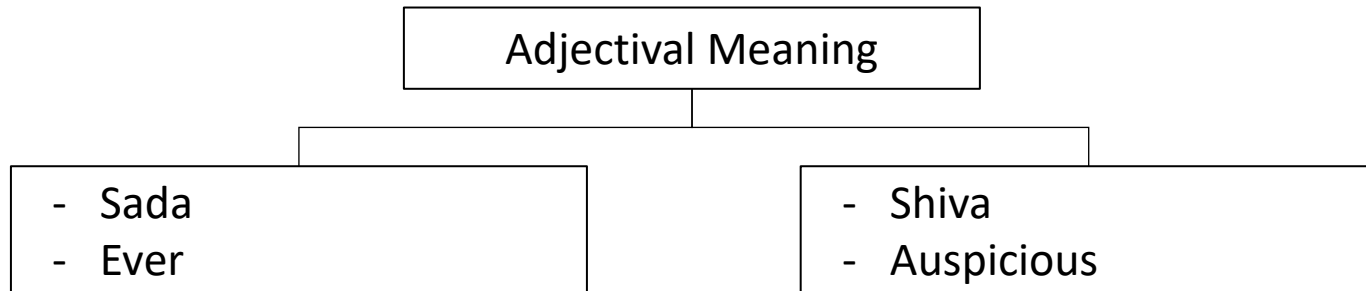
- Commentary on 10 Verses.
- Siddhanta Bindhu commentary

Rama Raya Kavi :

- Commentary of Madhusudhana “Siddanta Sindhu’ ocean
- **I am Non-dual Shiva, Brahman**
- Lord Shiva as Dakshinamurthy is called “Sada Shiva”

Dakshinamurthy :

- Version of Lord shiva as Adhi Brahma Vidya Guru
- When Lord shiva plays role, he is Called Dakshinamurthy
- “Sada Shiva” Another name of Dakshinamurthy



- I am ever Auspicious Atma, Sada Shiva
- Shantam, Shivam, Advaitam.

Verses 14, 15, 16 :

- Extraordinary Metre
- Read Like Prose.

Verse 14 :

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा
कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।
प्रत्यगृह्यष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-
न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥ 267 ॥

*jñāte vastunyapi balavatī vāsanā'nādireṣā
kartā bhoktāpyahamiti dṛḍhā yā'sya saṁsārahetuḥ |
pratyagdr̥ṣṭyā''tmani nivasatā sāpaneyā prayatnā-
nmuktiṁ prāhustadiha munayo vāsanātānavam yat || 267||*

Even after the realisation of truth, there remains a powerful Beginningless, deep impression that one is doer and the enjoyer, which is the cause for rebirth. By living in a subjective state of steady identification with the self, it has to be conscientiously removed. That which is the annihilation of the Vasanas, here and now, is called liberation by the sages. [Verse 267]

a) Drushtuhu, Srotruhu, Boktruhu, Kartuhu :

- Drushtuhu - Srotruhu
- Hearer - Seer
- Speaker - Vakta
- Karta - Doer
- Vibinnaha, I am different from seer, hearer, speaker, doer = Experiencer, Ahamkara.

- Same as 1st line of Sloka 13
- Words Undergo change to convey preposition.

Example : Preposition :

- | | | |
|---------------|---|--------------|
| ○ From - Rama | } | English Easy |
| ○ In - Rama | | |
| ○ On - Rama | | |
| ○ For - Rama | | |

Sanskrit :

- | | | |
|---------------------|---|--------------------------------|
| • Rame - In Rama | } | Different versions of one noun |
| • Ramat - From Rama | | |
| • Ramaya - For Rama | | |
- Drishta - Seer - Vibhakti - Drishtuhu - Free seer - Vibinnaha - Different from
 - I am not Ahamkara, seer, hearer etc.
 - Eva Definitely, no doubt
 - **When Ahamkara goes through problems, I don't Say - I am Samsari**
 - With worst Prarabda attacks, Ahamkara Jnani will not Say - I am Samsari - Why?
 - Knowledge can't change - when we have emotions.

Example :

- When worried, $2 + 2 = 4$ Not 5 knowledge, not conditioned by emotions.

- I am Asamsari is knowledge I have
- Emotions can't challenge my knowledge.

Things going well :

- Samsari not fluctuating knowledge
- If I am different from Ahamkara, who am i?
- 2nd line - One compound work
- To know meaning : go from right to left

b) Bodha Atma :

- I am Atma Sakshi of the nature of consciousness.
- **I am not conscious Anatma, I am consciousness Atma, Bodha Rupa Atma.**
- Other words are descriptions

c) Poorna :

- Full, whole, don't lack anything in life, don't feel miss anything.

d) Asangaha :

- Relationless
- All relationships belong to Ahamkara not Sakshi.

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Maya paribramitaha...
- I don't have relations is a secret to be Practice in the Green Room.

e) Nis - Seemaha :

- Seema = Boundary
- Boundless, Boundaryless, all pervading.

Ahamkara	Sakshi Chaitanyam
Located in Singapore	Locationless

f) Nishkriya :

- Actionless.

g) Nir-antara :

- Without any break, all pervading, continuous... without Gap, I am consciousness in another body, unbroken Consciousness.
- Spatially, Timewise not broken.

i) Nitya - Eternal

Verse 15 :

अहं ममेति यो भावो देहाक्षादावनात्मनि । अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ 268 ॥	<i>aham mameti yo bhāvo dehākṣādāvanātmani adhyāso'yaṁ nirastavyo viduṣā svātmaniṣṭhaya 268 </i>
---	--

‘I’ and ‘mine’ this notion in the body, sense organs and so on, which are the not-self, this superimposition the wise man must end by identification with his own self. [Verse 268]

a) Idam :

- Any Anatma which is close to me = Idam = Pronoun = This

Idam Vishaya Anatma	Aham - Atma
<ul style="list-style-type: none">- This, other than you- Anatma- Karana Shariram- Sukshma Shariram- Sthula Shariram- Pancha Kosha	<ul style="list-style-type: none">- I - Atma Consciousness- Aham - Not body

Idam Vishaya Anatma	Atma
Gita : - Chapter 13 - Verse 2 - Body = Idam - External Anatma around us, This dress, room, Mobile, computer - Proximate Anatma	- Chapter 13 - Verse 3

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13 - 2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

Adaha :

- That refers to far away Anatma, remote Anatma.
- This and That } Refers to Anatma

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13- 3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

b) Na Aham - Idam :

- I am neither this (Body / Mind / Complex)
- Kshetram

c) Na Aham Adaha Api :

- I am neither that, Kshetram
- Remote Anatma...

Gita - Chapter 13 :

महाभूतान्यहङ्कारः
बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

mahābhūtānyahaṅkārah
buddhiravyaktamēva ca |
indriyāṇi daśaikaṁ ca
pañca cēndriyagōcarāḥ || 13- 6 ||

The great elements, egoism, intellect and also the unmanifested (Mula Prakirti), the ten senses and the one (The mind) and the five objects of the Senses... [Chapter 13 - Verse 6]

- Kshetram = This and That in 'Nididhyasanam' I say, I am none of these - Who am I?

d) Ubay or Abhasakam :

- Illuminator, revealer, Sakshi of both, witness of this and that - Proximate and remote Anatma - Therefore...

e) Param :

- I Transcend the entire Kshetram - Anatma, Vyavaharikam, Subject to time and Space.
- I am Param : not in time and space, transcend Anatma
- I am Paramartikam
- I am transcendental, Shuddham

f) Shuddham :

- Uncontaminated by Kshetram

Gita - Chapter 13 :

अनादित्वान्निर्गुणत्वात्
परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते ॥ १३-३२ ॥

anāditvānnirguṇatvāt
paramātmāyam avyayaḥ ।
śarīrasthō'pi kauntēya
na karōti na lipyatē || 13-32 ||

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32] 131

- Not contaminated, therefore Shuddham.
- Even Punya Papam do not contaminate me.
- Exhaustion of Prarabdam is a Joke for a Jnani.
- Jeevan mukta, Videha Mukta... I don't have Prarabda, Aham Nitya Mukta, Shuddham.

g) Bahya Abhyantara :

- Neither inside or outside
- It is Adhishtana for inside, outside things, from Standpoint of body.
- Inside - Outside, relative word

Example :

- People inside Tamil Nadu
- Coimbatore outside Chennai
- Relative to some point.
- Antar Bahishaha Tat Sarvam Vyapya - Narayana Tat Sthithaha in relation to something
- Atma free from concept of inside outside

h) Purna - Whole

i) Brahma - Infinite

j) Advitiya - Non-dual

k) Eva Aham - I am

- Param Shuddam - Neuter - Qualifies - Brahma, neuter Gender
- Aham Brahmasmi

Revision - Verse 15 :

अहं ममेति यो भावो देहाक्षादावनात्मनि ।

अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ 268 ॥

aham mameti yo bhāvo dehākṣādāvanātmani |

adhyāso'yaṁ nirastavyo viduṣā svātmaniṣṭhayā || 268||

‘I’ and ‘mine’ this notion in the body, sense organs and so on, which are the not-self this superimposition, the wise man must end, by identification with his own self. [Verse 268]

- Student remembers nature of Brahman.

a) Param Shuddham Bahya Antaram, Sunyam Purnam Brahma :

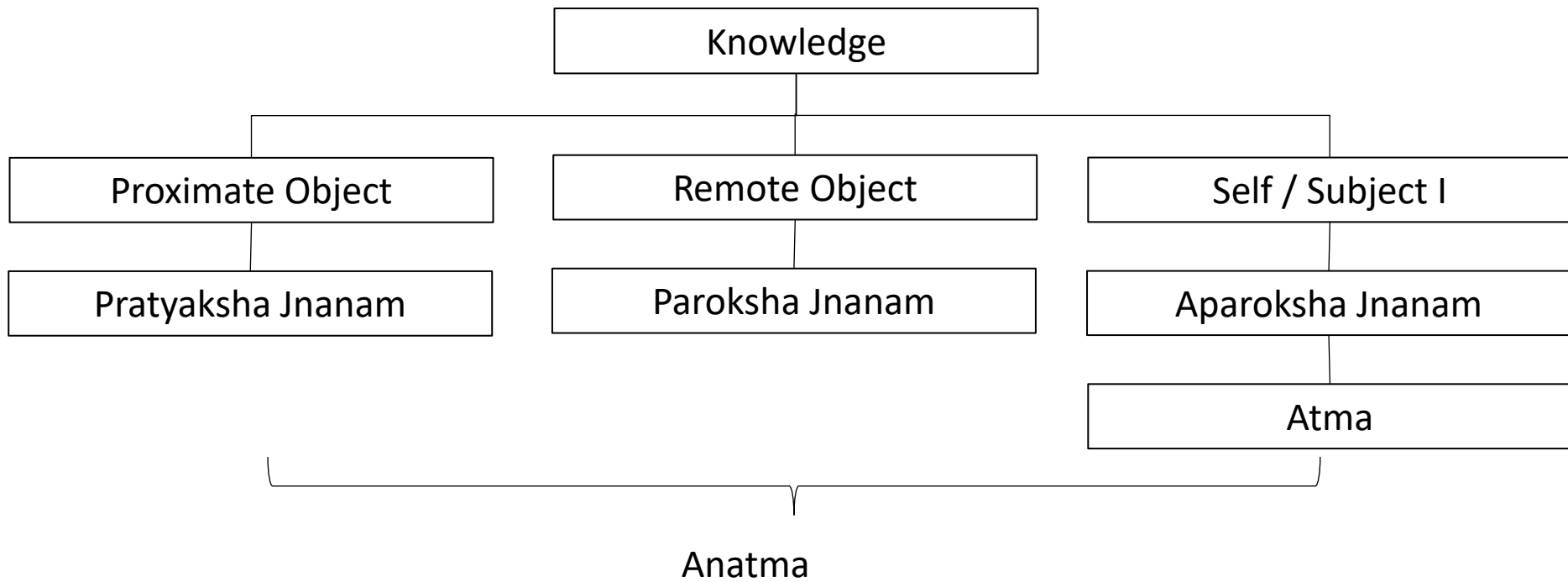
- Unconditioned by time - Space, Beyond space, no inside - Outside
- Unlimited Principle

b) That Brahman not object of Meditation, Claim, That Brahman I am :

- Aham Eva Poornam Advitiyam Brahma
- Self evident, self effulgent, consciousness Principle, not remote (Adaha) or Proximate (Idam) object.

c) I am not object, but very subject :

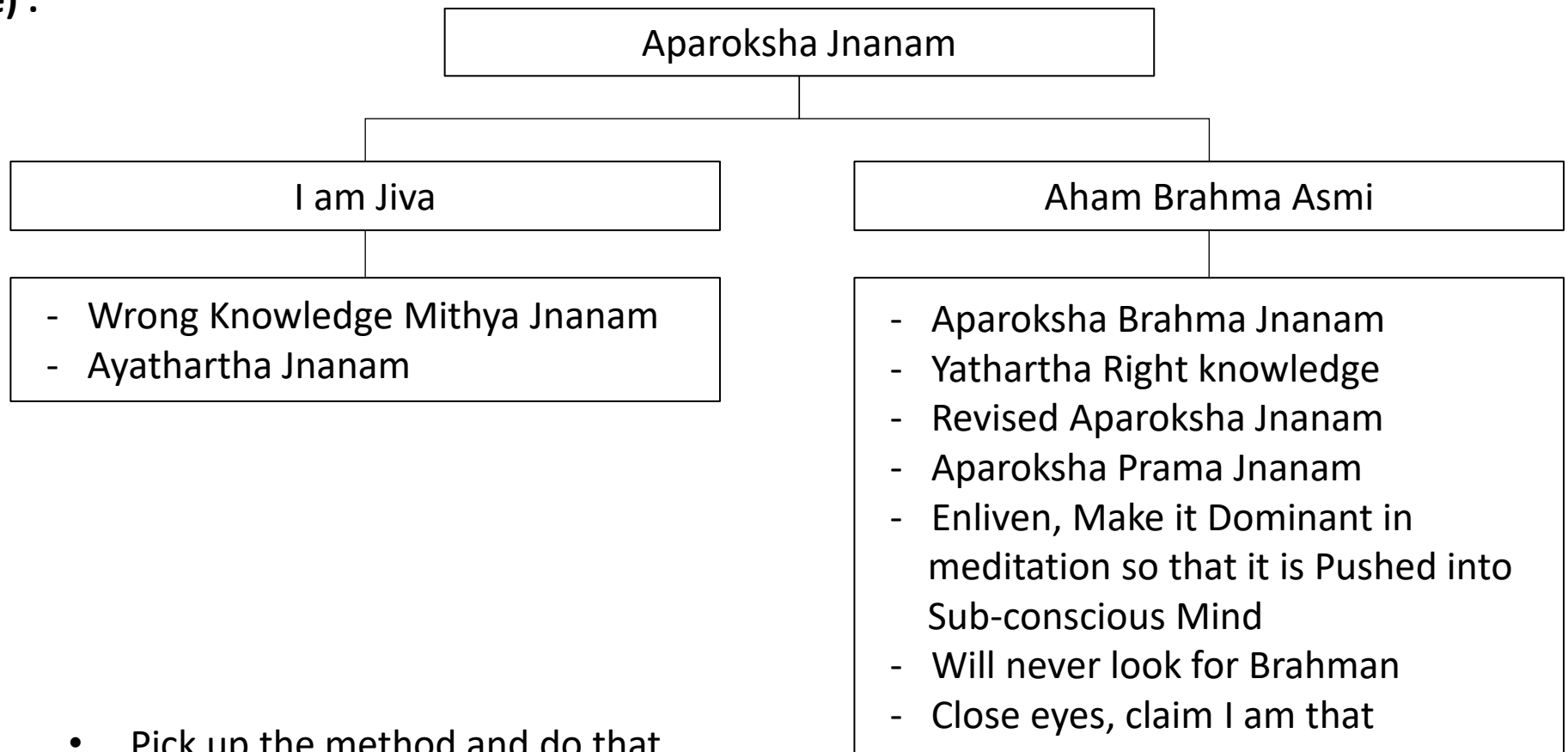
- Knowledge regarding subject is called Aparoksha Jnanam.



d) Ignorant Jiva :

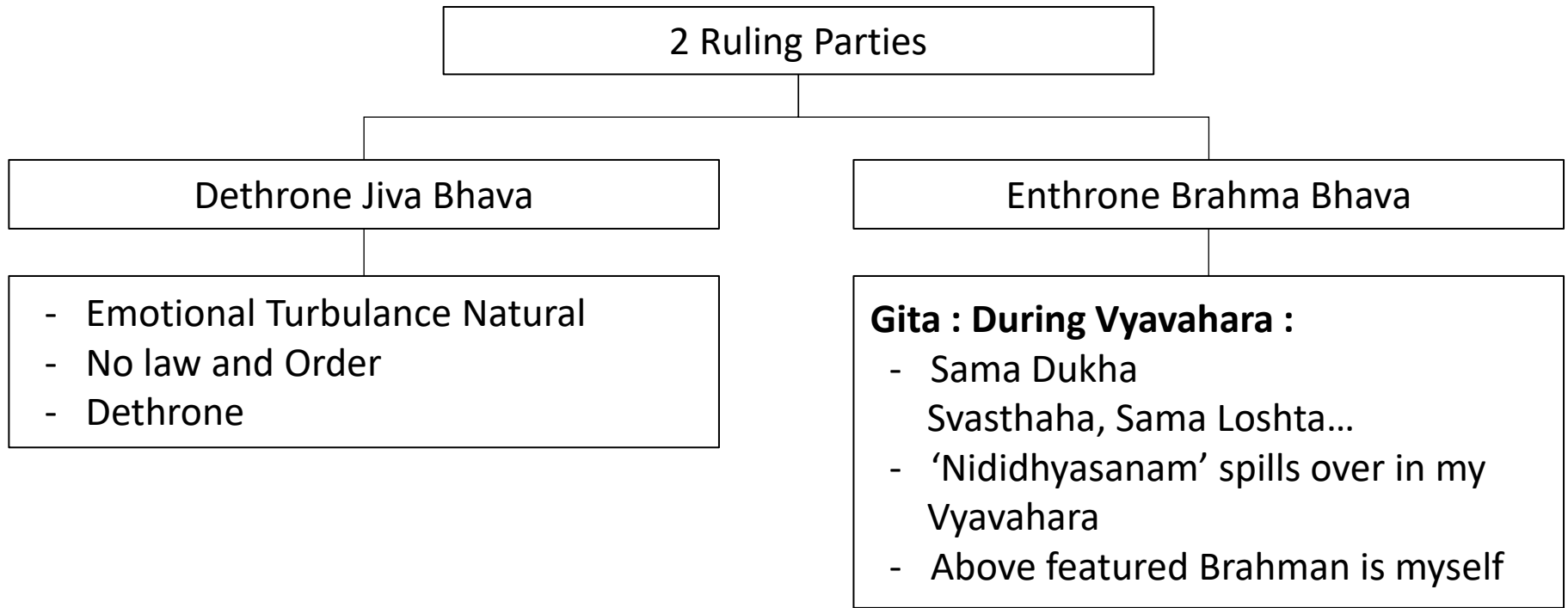
- I am Jiva = Aparoksha Jnanam

e) :



- Pick up the method and do that.
- Recollect, not keep in Notebooks
- 40 Skills to Practice in Nididhyasanam
- Nididhyasanam = I Centric, I am Jiva notion should go, Deconditioning process, then Ahamkara, Mamakara, Raaga, Dvesha is Diluted.
- Don't repeat One and Two words only

• **Clinching thing = That Brahman I am, without 'Nididhyasanam', Dushta Chatushtayam will rule our life, not Aham Brahma Asmi.**



Gita :

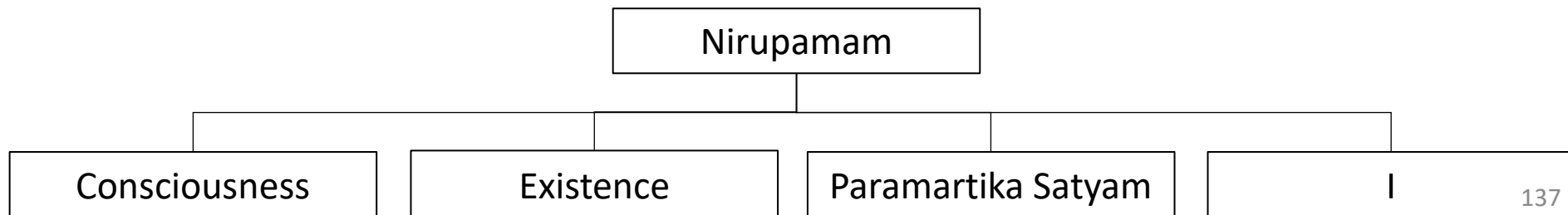
समदुःखसुखः स्वस्थः
 समलोष्टाश्मकाञ्चनः ।
 तुल्यप्रियाप्रियो धीरः
 तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

samaduḥkhasukhaḥ svasthaḥ
 samalōṣṭāśmakāñcanaḥ |
 tulyapriyāpriyō dhīrah
 tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

a) Nirupamam Anaadi Tattvam : Nirupamam :

- Na Vidyate Upama Yasya...
- No Comparision, Upamana, No Match
- Upamana Pramanam can't work
- Brahman = No second consciousness principle.
- Everything other than consciousness is inert Matter, Tamah Prakashavat viruddha Svabava.
- Chaaya Tapav Brahma vidho Upadhanti
- Matter, Mithya can't be a Comparision for consciousness, Satyam.
- Brahman is existence - 5 Features, no comparison.
- Paramartika Satyam only one, no Comparision.
- That Brahman I am, the observer, everything else is observed.
- **I Has no Plural.**
- We not plural of 'I'
- It is not, we = I and you
= I and he, she, it
- Figuratively presented as Plural



- Sva Upama Gagana Gaganakaram, Sagara Sagarakaram, Rama - Ravana your Yuddham, Rama - Ramayor iva...
- Space is like space
- Ocean is like ocean
- Rama - Ravana war Magnitude - Power - No example
- For Junior student, we give compromised example
- Akasha, Prakasha
- Space, Sunlight

Gita - Chapter 13 :

यथा सर्वगतं सौक्ष्म्याद्
आकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे
तथात्मा नोपलिप्यते ॥ १३-३३ ॥

yathā sarvagataṁ sauṣṇmyād
ākāśaṁ nōpalipyatē |
sarvatrāvasthitō dēhē
tathātmā nōpalipyatē || 13- 33 ||

As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 - Verse 33]

यथा प्रकाशयत्येकः
कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं
प्रकाशयति भारत ॥ १३-३४ ॥

yathā prakāśayatyēkaḥ
kṛtsnaṁ lōkam imaṁ raviḥ |
kṣētraṁ kṣētrī tathā kṛtsnaṁ
prakāśayati bhārata || 13-34||

Just as the one sun illumines the whole world, so also the Lord of the Field (Paramatman) illumines the whole field, O Bharata. [Chapter 13 - Verse 34]

- Many features common

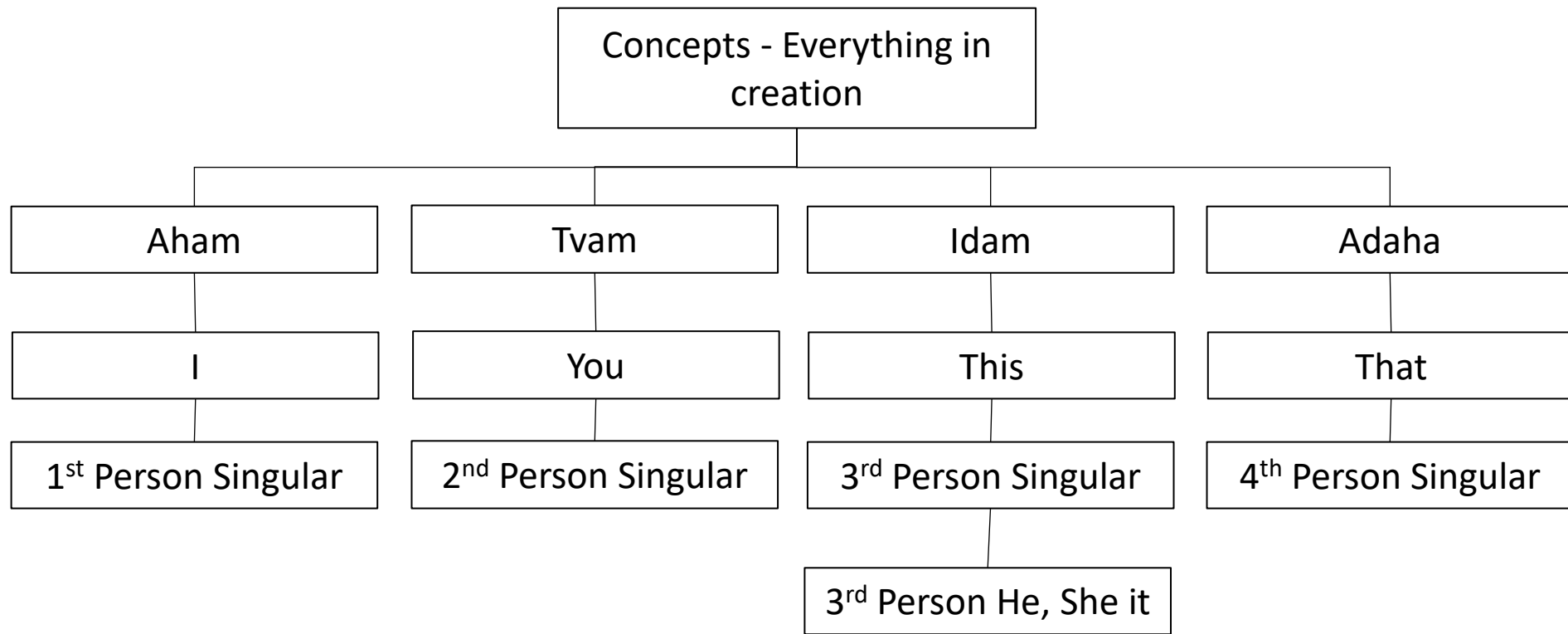
b) Anaadi :

- Anaadi without beginning, eternal
- Existence, consciousness, beginningless, endless

c) Tattvam :

- **Absolute reality, pervades time and space but not located in time and Space.**
- Time is = I am conscious of time
- Consciousness illumines time
- Consciousness is associated with time, Away or conditioned by time
- **When time and Space Folds consciousness continues to exist.**
- If consciousness is located in time, when time folds, consciousness will also fold.
- Consciousness is immanent in time and space = Paramartika Satyam, Tattvam.

d) Tvam - Idam - Adaha iti Kalpana :

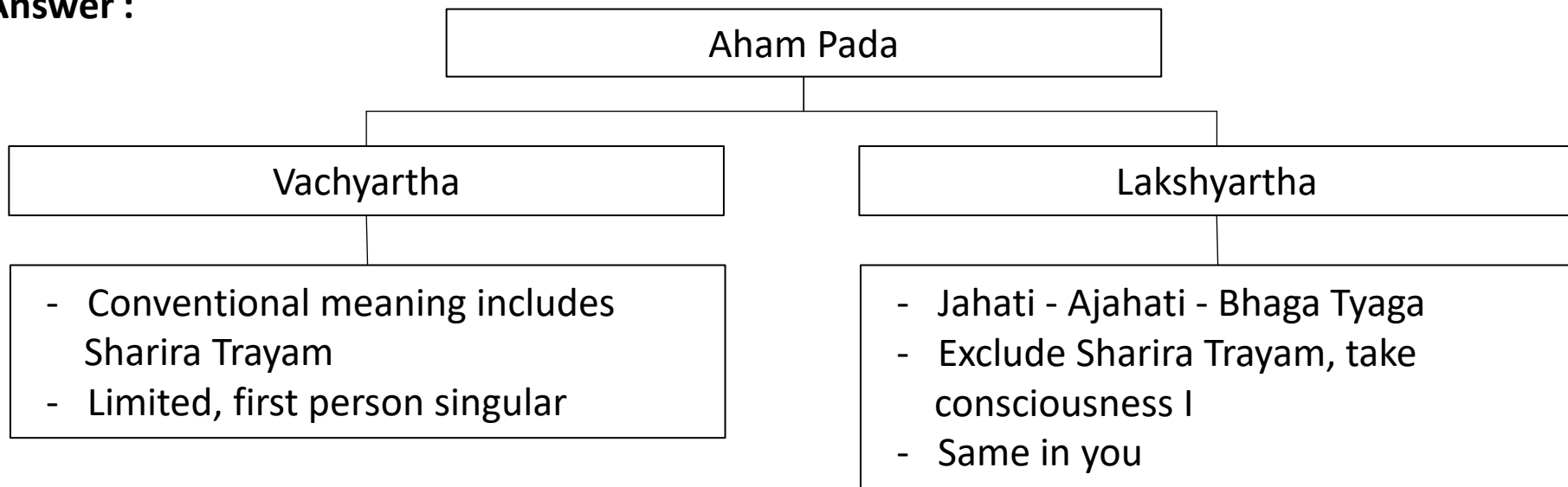


- Brahman not one of 3 Persons in creation, I you, He - She - it.
- Kalpana Duram - No thinking involved
- Why Mananam
- I limited, different from you, he, She, it
- You different from I - He she, it each excludes other two exclusion is Limitation
- Brahman is Atma, both do not come under any concepts.

Question :

- If Brahman does not come under any category - How Guru Says : Tat Tvam Asi?
- Sishya : Aham Brahma Asmi

Answer :



Vidyaranya : Chapter 6 - Panchadasi :

Verse 16 :

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।

सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥ 269 ॥

jñātvā svaṁ pratyagātmānaṁ buddhitadvṛttisākṣiṇam |

so'hamityeva sadvṛttyā'nātmanyātmamatiṁ jahi || 269||

Realising your innermost self, as the witness, of the intellect, and its disturbances and ever maintaining the thought 'That I am' shed your identification with the not-self. [Verse 269]

- Ideal word

- **In Lakshyartha, replace I by self**

- Self common to 1st, 2nd, 3rd person
 - I - Myself
 - You - Yourself
 - She - Herself
 - He - Himself
- Self Svayam pervades 1st, 2nd, 3rd person
- Self = Lakshyartha, not limited by 1st, 2nd, 3rd Person.
- Aham Brahma Asmi... We take Svayam as Aham - Therefore no Limitation, Lakshyartha taken.
- Aham Pada vachyartha is Kalpana Dooram, Lakshyartha can be used.
- In 'Nididhyasanam' logic, reasoning, doubt comes, means you have not done sufficient Mananam.
- Don't hurry for 'Nididhyasanam' intellect says yes to all descriptions of Brahman
- Doubt means Incomplete Mananam

Example :

- Oil to be well heated
- Crisp and Nice
- When oil not heated, Top Crisp, then Crispy - use tooth Pick.

- Students mind should be sufficiently heated then only Crisp ‘Nididhyasanam’ can happen.
- Otherwise in Middle of ‘Nididhyasanam’ you will wonder - who knows, whether I am Brahman or not
- It will becomes another Conditioning
- ‘Nididhyasanam’ not conditioning but deconditioning.
- In ‘Nididhyasanam’ only chant and remember, these Verses - Enjoy my glory.

e) Nitya Ananda Eka Rasam :

- Eternal, Pure, Original, Happiness - 5 featured, not object of experience
- Not working for experiential happiness - Rasah Svadah

In Mandukya Upanishad (Karika) :

- 4 Obstacles for meditation
- Looking for experiential happiness and taking it as Brahma Ananda is an obstacle “Rasa - Svadah”
- Experiential happiness is my original happiness reflected in the mind
- Do it deliberately if you want

Sapta Bhumika :

- After knowledge, you can Practice ‘Nididhyasanam’ for experiential happiness also, deliberately, but as a Sadhana, you claim experiential happiness as myself reflected.
- I enjoy because of Prarabda.

- When Jnani enjoys Vishayananda, he understands that as Reflected Atmananda.
- He enjoys good food, music, weather...
- Prarabda brings genuine Vishayananda not immortal.

• **In 'Nididhyasanam' he has practiced, Object, being are helping me to Surfacing my own Ananda**

- During the day I enjoy but am aware that Ananda belongs to me not to the object.

• **Don't depend on object or person for Joy.**

- My peace and Joy not gone, that mirror is gone.
- Mourn for 10 Days, one year... New situations come and they enjoy, this is the truth.
- I don't Look for experiential happiness
- I accept the fact that all experiential happiness are my own reflection.

• **This enjoyment during meditation is also my own reflection**

• **Meditation not for experiencing Brahma Ananda**

- Meditation is for asserting that all Happinesses of Vishayas are temporary reflections of my own permanent happiness, Atma Ananda

f) Eka Rasam :

- Homogeneous without Substance attributes
- Happiness is me, not attribute of mine
- Atma is not happy, but happiness
- I am happiness.

g) Paramartika Satyam :

- Absolute reality
- Vyavaharika and Pratibasika are figuratively Satyam, both are only Mithya
- Example : Ever silver, never silver
- Satyam is only Paramartikam.

h) Brahma Advitiyam Eva Aham :

- That Non-dual Brahman I am

Verse 17 :

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।

शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ 270 ॥

lokānuvartanam tyaktvā tyaktvā dehānuvartanam |

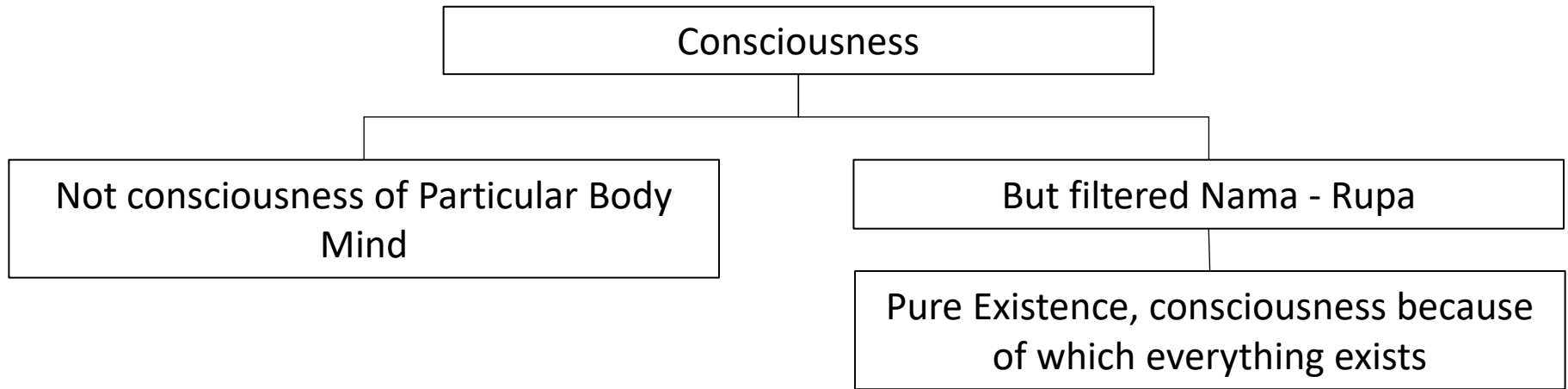
śāstrānuvartanam tyaktvā svādhyāsāpanayam kuru || 270||

Leaving your involvement with social formalities, leaving all ideas of beautifying the body, leaving aside unnecessary study of the Shastras, banish the superimposition which has crept up on the self. [Verse 270]

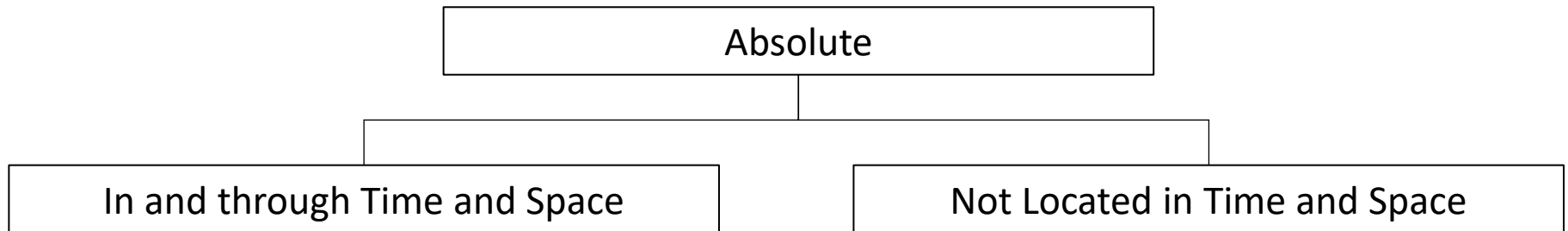
- Meditation design based on Advitiyam Brahma
- Now highest, toughest, most important form of Nididhyasanam
- Draw lessons from Upanishads
- Lessons from Gita, Upanishads, Vivekchudamani.

i) 1st Lesson : Brahman Revealed As :

- Absolute reality
 - Satyam - Limitless Pure Existence
 - Jnanam - Limitless Pure Consciousness
 - Anantham - Limitless
- } Spread all over creation



- Existence, Consciousness because of which everything is, and is known, and limitless is absolute reality, Brahman.



- Isness in the Mike, Chair, world.

Mike is Vyavaharikam	Isness
- Located in time - space	<ul style="list-style-type: none"> - Paramartikam - Not located - Pervades

2nd Lesson :

- This Paramartika Satyam is Non-dual Advitiyam Brahman
- Ekam Eva Advitiyam

3rd Lesson :

- This Non-dual Brahman appears in the form of Triputhi - 3 Factors
- 3 Incarnations of Brahman
- Jiva, Jagat, Ishvara all Vyavaharikam
- One Paramartikam Brahman appears as Jiva, Jagat, Ishvara
- 3 Different Nama Rupa costumes because of Maya Costume called Upadhi

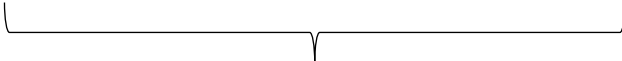
3 Sophadikam Brahma :

- Jiva = Brahman and Namarupa
- World = Brahman and Nama and Rupa
- Ishvara = Brahman and Potential Nama rupa

All are Sophadikam :

- Brahman takes 3 Fold Avataram
- Poorna - Bhagawan - Ishvara takes 10 Incarnations
- Here Paramartikam Brahma takes 3 fold Avatara, Vyavaharika Satyam because all 3 Within field of Time - Space, Capable of interaction.

Jiva	Ishvara
<ul style="list-style-type: none">- Does Karma- Freewill	<ul style="list-style-type: none">- Gives karma Phalam- Fate



Interaction

- At Macro level fate freewill 'Corona' at Vyavaharika Level, as Jiva - Jagat - Ishvara
- Triputi is there, Changes are continuous at Vyavaharika Level
- At Paramartika Level, no Triputi, No time, No Change

Brahman has 4 Versions

One Paramartika Version

3 Vyavaharika Versions

Jiva

Jagat

Ishvara

- Cosmic stage with Drama, no beginning, no end
- Srishti, Sthithi, Layam

Brahman - 4 Lessons

Absolute

Non-dual

Alone appears as
Jiva Jagat Ishvara,
Vyavaharikam

- Triputi, 4 Padas
Mithya
- Turiyam is
Paramartika
Satyam

- We have to dwell on 4 Versions of Brahman
- Thoughts must hover Around 4 - Looking at Macro
- How Drama goes on and 4th is the Screen, Non-participant in Movie Characters.
- Changes inevitable, goes on and on beginning to end

Gita - Chapter 15 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन चित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

4th Lesson Mahavakyam :

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥

॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyam sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||

|| iti aṣṭamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]

- Tatu Brahman Tvam Asi - 9 Times Drilled
- Here Guru does 10 times in Vivekachudamani :

अस्तभेदमनपास्तलक्षणं

निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 259 ॥

astabhedamanapāstalakṣaṇam

nistarāṅgajalarāśiniścalam |

nityamuktamavibhaktamūrti yad

brahma tattvamasi bhāvayātmani || 259 ||

That which is free from all distinctions, which is never of the nature of Non-existence, which is calm like an ocean without waves, which is ever free and is of indivisible form ‘That Brahman thou art’ - Meditate on this in your mind. [Verse 259]

Brahman you are :

- During 'Nididhyasanam' no 4 Versioned Brahman, we should not use word Brahman.
- Keeping with Sravanam and Mananam, replace Brahman with I
- Not Vachyarth, but Lakshyarth
- I = Sakshi Chaitanyam which is limitless, consciousness, existence
- 4 Levels of myself not Brahman
- Mind Boggling, height of Upanishad
- I am the Paramartika Vastu, Absolute reality.
- No influence of time, Non-dual, Absolute, Movie Screen remains changeless
- I myself with my Maya Shakti appears as Jiva, I Play role of Jiva, role of Universe, Vishwa Rupa, Finally I alone Play role of Ishvara.
- I am Jiva, Jagat, Ishvara Veshams, False Appearance
- Aham Eva Sarvam
- I Atma existence, consciousness, am Jiva Jagat Ishvara
- I alone do Karmas as Jiva, I alone give Karma Phalam as Ishvara.
- Everything I am
- Aham Eva Sarvam

- Aham Annam - Jagat
- Aham Annadaha - Jiva
- Aham Shloka Krut - Ishvara

Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ द्मि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्नं ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo'''hamannādo'''hamannādaḥ ।

ahaṃ ślokaḥkṛdahaṃ ślokaḥkṛdahaṃ ślokaḥkṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarṇa jyotiḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- I am Jiva, Jagat, Ishvara in empherical Plane.
- I am None of them really
- I am Jiva - Jagat - Ishvara - Vilakshana Niruphadika Paramartika Brahma Asmi
- **This is Sarvatma Bhava Dhyanam, tough...**

Revision - Verse 17 :

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।

शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ 270 ॥

lokānuvartanam tyaktvā tyaktvā dehānuvartanam |

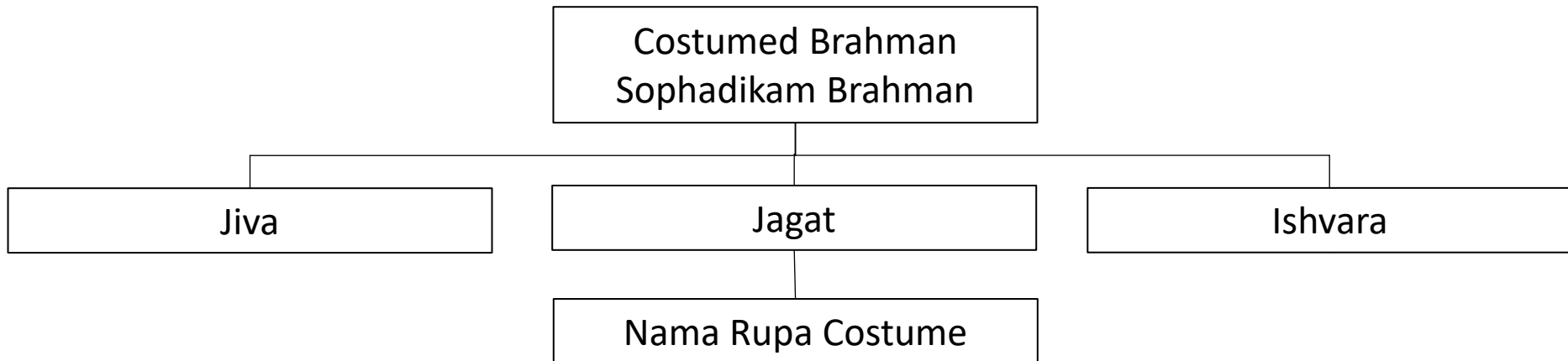
śāstrānuvartanam tyaktvā svādhyāsāpanayam kuru || 270||

Leaving your involvement with social formalities, leaving all ideas of beautifying the body, leaving aside unnecessary study of the Shastras, banish the superimposition which has crept up on the self. [Verse 270]

- Highest form of Nididhyasanam Toughest, most important, for Senior students, after long Sravanam and Mananam.
- Concepts already understood
- Nididhyasanam not Based on faith, not process of conditioning or Brain washing by repeating Scriptural words.
- I am convinced, know, remember Arguments to prove these concepts.
- My understanding, conviction
- Bringing to my conscious mind so that it can percolate deep into Subconscious mind.
- ‘Nididhyasanam’ not a Japa...
- To be Convinced of every line for conviction need Sravanam and Mananam.

i) Brahman is Non-dual Absolute reality :

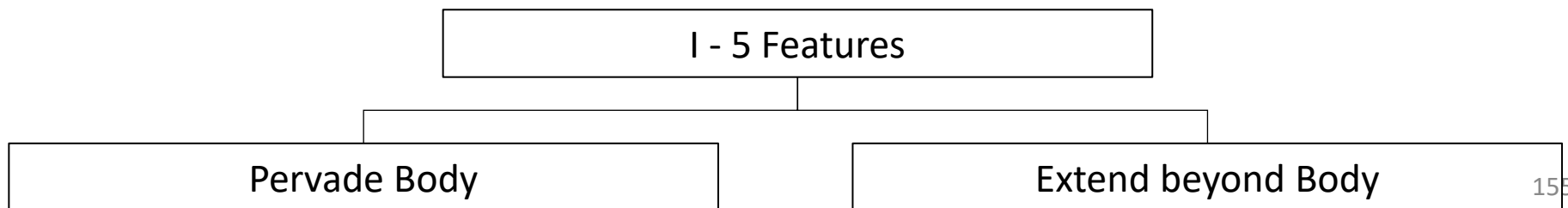
- It alone expresses in empirical Plane as Jiva, Jagat, Ishvara through Maya prism.
- 3 Costumes, Dressed Brahman.



- Original = Nirupadhikam, Asangam Brahman
- One Paramartika version and 3 Vyavaharika Versions = Brahman.

ii) Mahavakyam :

- Brahman not object of creation to be experienced
- Brahman = Experiencer, I Chaitanyam, Consciousness principle
- Known only by Claiming, Asserting, I am Brahman.
- Not Changing body - Mind - Thoughts



- All extensive consciousness am Brahman

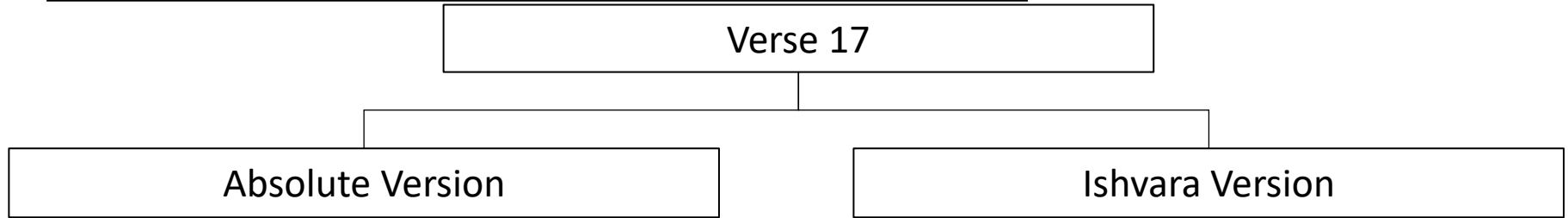
iii) 1st Capsule :

- I am the eternal all pervading consciousness which is Brahman

iv) Brahman replaced by Aham I :

- 4 Versions are my own version
- I am Non-dual reality, I obtain in the empirical Plane
- I Take role of Jiva, Jagat, Ishvara, I am all, I am not small

- **Sarvatma Atma Dhyanam, see myself as everything**



- I am Brahman - I am Ishvara

Verse 18 :

लोकवासनया जन्तोः शास्त्रवासनयापि च ।
देहवासनया ज्ञानं यथावन्नैव जायते ॥ 271

lokavāsanayā jantoh śāstravāsanayāpi ca |
dehavāsanayā jñānam yathāvannaiva jāyate || 271

People cannot attain realisation because of their desire to run after the world, their thirst for unnecessary study of the Shastras and their anxiety to pamper the body. [Verse 271]

- I am in the form of Jiva - Jagat
- Bogyam - Bogta
- Chetanam - Achetanam

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
 sa tapastaptva idagm sarvamasrjata yadidam kinca,
 tatsrastva tadevanupravisat,
 tadanupravisya sacca tyaccabhavat,
 niruktam canirukatam ca, nilayanam canilayanam ca
 vijnanam cavijnanam ca,
 satyam canrtam ca satyamabhavat,
 yadidam kinca, tatsatyamityacaksate,
 tadapyesa sloko bhavati ॥ 3 ॥

He desired, "I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- I alone am appearing as Jiva and Jagat
- In Verse 17 and 18 - All Versions of myself we are dwelling Upon.
- 1st Version

a) Purushaha Aham Ishaha :

- Purusha, Poorayati Sarvam iti Purusha
- I in my absolute Version fill up all Empherical Versions
- Paramartikam Aham am behind Vyavaharika Jiva - Jagat - Ishvara
- I am Absolute, Unaffected, Screen in Movie, Aham Purusha and Ishaha - Master, Svatantra

- **I am Independent principle, don't depend on Anything for existence.**
- **I am independently existent**
- **Jiva, Jagat, Ishvara Borrows existence from Paramartikam**

- Ishaha = I have Svatantra Satta
- Other 3 Versions have Paratantra Satta
- Ishvara Depends on Brahman for his Existence
- Isness of Ishvara belongs to Brahman, Ishvara knows.
- Aham Ishaha, Aham Purushaha, Aham Svatantra

b) Akhanda Bodha :

- **I am formless undivided, Indivisible, all pervading Space like, consciousness medium Principle in which transactions of Jiva, Jagat, Ishvara take Place.**
- I am undisturbed medium in which I allow everything to happen without any disturbance.
- I am Prapancho Upashamam, Shantam, Shivam, Advaitam, Turiyam, Paramartikam, Chaturtham.
- Bodha = Consciousness.

c) Asesha Sakshi :

- Witness Consciousness, who witnesses everything without undergoing any change.
- Knows everything
- Asesha = Sarva through this body - Mind, I am witness of this Surrounding area.
- Through another Body - Mind, I Consciousness am witness of that particular area
- In Heaven, through the Denizens Mind, I Consciousness am witness

- **I am Common, my Mind can't see what Indra sees because minds are different, Prisms are different, Instruments different but seer consciousness is one and the Same.**

- These are my Absolute Version
- Emphirical version Ishvara

d) Nirishvara :

- In theological System - God ultimate
- In Vedanta, God has attributes, empirical Version
- **For us ultimate is Attributeless Brahman**
- Ishvara is one of my own Versions of Absolute
- I can Say, I am God
- God is one all Pervading Principle with Maya Upadhi
- It is formless with Maya Shakti, it can assume any number of forms
- Shiva, Vishnu, Devi, Vinayaka, Balaji, Guruvayurappan, Mall of formed gods
- Forms taken by gods or Introduced by Scriptures for the sake of Puja
- Formless God can't be conceived, worshipped, for beginners forms given in Puranas, Many gods, Many Stories.

e) Narayanoam :

- I am Narayana, Lord Vishnu, Naram Ayanam Yasya
- Naram = Causal form, Karana Prapancha

Manu Smruti - Definition :

- Apaha Causal waters, Universe
- In the causal Universe, Brahman is there
- Brahman associated with Causal universe = Narayana, Ishvara.

- Vishnu - Symbolically presented as : Vishnu Sahasranamam :

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

Shaanta-[A]kaaram Bhujaga-Shayanam Padma-Naabham Sure[a-Ii]sham
Vishva-[A]adhaaram Gagana-Sadrsham Megha-Varnnam Shubha-Anggam |
Lakssmii-Kaantam Kamala-Nayanam Yogibhir-Dhyaana-Gamyam
Vande Vissnnum Bhava-Bhaya-Haram Sarva-Lokai[a-E]ka-Naatham ||

(I Meditate on Lord Vishnu) Who has a Serene Appearance (which fills our inner being with Peace); Who is Lying on (the Bed of) Serpent (Ananta or Adishesha, representing the eternal Primal Energy or Mula Prakriti); From Whose Navel is springing up a Lotus (which is the source of all Creations through Brahmadeva); and Who is (presiding over the various elements of those Creations as) the Lord of the Devas, Who is the Substratum of the whole Universe (as Consciousness); and (Boundless and Infinite) like the Sky (Chidakasha); with a Form Bluish in Colour like the Cloud, (The Form) which is radiating Auspiciousness (which fills our inner being with Bliss); Who is the Beloved of Devi Lakshmi with Eyes Beautiful like Lotus petals; Who is Attainable by the Yogis only through (Devotional) Meditation, I Worship that All-Pervading Vishnu Who Removes the Fear of Worldly Existence (by making us realize that we are not isolated beings internally but are eternally connected to Him); I Worship that Vishnu Who is the One Lord of All the Lokas (Worlds). [Verse 1]

- Worshipped during Karma Yoga, Upasana Yoga, Jnana Yoga for Chitta Shuddhi.

• **In 'Nididhyasanam', worshipped god, I claim I am**

- Later I am Worshipped

• **I am Vishnu worshipped by all the people, Bold Statement**

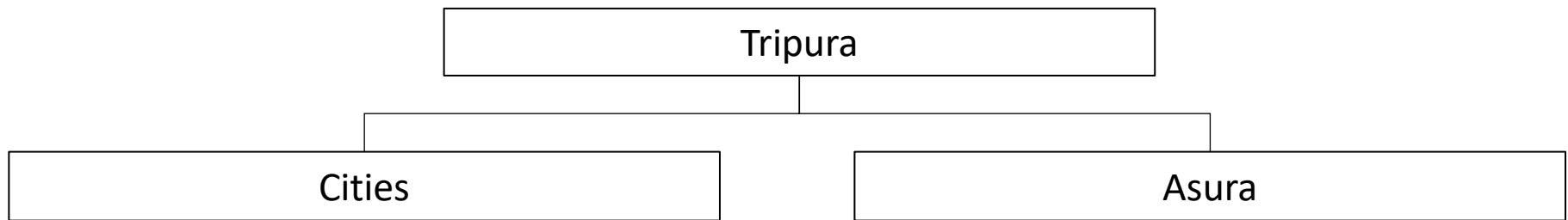
- **No Jnani tells outside the type of 'Nididhyasanam' he Practices.**

f) Narakantakaha :

- Lord Krishna who destroyed Demon called Naraka, Story associated with Deepavali, Narasura, Asura called Naraka

g) Shiva Purantakaha :

- Story in Bhagawatam Puram = 3 Flying Cities
- Golden - Silver - iron city - Skylab
- Each city occupied by Demon, Asura Caused havoc to everyone



- Lord shiva destroyed all by just opening 3rd Eye.

Philosophical Significance :

- 3 Cities = 3 Sharirams, 3 Prapanchams
- Burning = Making them Mithya
- Jnana Daha = Making them Mithya
- I am Lord Vishnu, Shiva, Krishna, All these are my own Versions

h) Nirishvaro Aham :

- Since I am Brahman alone, am called Ishvara with Maya Costume, there is no Ishvara other than me, not Atheistic Teaching.

- I don't think of worshipping some God other than me
- Whatever you call God is I - Myself with Maya Costume
- Therefore, I don't have another Ishvara

Journey :

- World Dependence
- God Dependence
- Self Dependence
- In Crisis, Jnani can't look for some god
- Many like to remain as Jiva, and in Problem say, oh Lord Rescue me
- Be comfortable in theological system
- Here, not looking for external god to support me because I myself am Brahman, the supporter of everything.
- I don't require and support
- I need walker because my legs are weak, fragile.